Tinns-Two dollars and fifty cents per annum,

Tive copies will be sent to one address for TEN if payment be made in advance. il remittances are to be made, and all letters the pecuniary concerns of the paper are to

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The following gentlemen constitute the Financial ne, but are not responsible for any of the debta the paper, viz :- Francis Jackson, Ellis Gray EDMUND QUINCY, SAMUEL PHILBRICK, and columns of THE LIBERATOR, both sides of

WM LLOYD GARRISON, EDITOR.

VOL. XXIV. NO. 43.

Our Country is the World, our Countrymen are all Manfind.

free people, in the American Congress ; AND THEREBY TO MAKE THE PRESERVATION, PROPAGATION AND PERPET-UATION OF SLAVERY THE VITAL AND ANIMATING SPIRIT

No Union with Slaveholders!

THE U. S. CONSTITUTION IS 'A COVENANT WITH DEATH

Yes! IT CANNOT BE DENIED—the slaveholding lords of the South prescribed, as a condition of their assent to the Constitution, three special provisions ro

SECURE THE PERPETUITY OF THEIR DOMINION OVER THEIR

SLAVES. The first was the immunity, for twenty years, of preserving the African slave trade; the second was

THE STIPULATION TO SURRENDER PUGITIVE SLAVES -- An

engagement positively prohibited by the laws of God, delivered from Sinai; and, thirdly, the exaction, fatal

to the principles of popular representation, of a repre-sentation for SLAVES—for articles of merchandize, under

the name of persons . . . . in fact, the oppressor repre-

senting the oppressed! . . . To call government thus con-

stituted a democracy, is to insult the understanding of

mankind. It is doubly tainted with the infection of

riches and slavery. Its reciprocal operation upon the government of the nation is to establish an artificial

majority in the slave representation over that of the

OF THE NATIONAL GOVERNMENT. '- John Quincy Adams.

BOSTON, FRIDAY, OCTOBER 27, 1854.

WHOLE NUMBER 1058.

J. B. YERRINTON & SON, PRINTERS.

# SELECTIONS.

From the Fort Wayne Standard.

The following was prepared by the present for of the Standard, on behalf of a committee the Indiana Yearly Meeting of Anti-Slavery nd is published with their permission.

EGISLATION OF INDIANA RESPECTING COLORED PEOPLE.

We propose a brief exposition of the legal disa-tites of colored people in Indiana, as a matter of seral interest, and as having particular reference the mitigation or removal of those disabilities, igency of an enlightened public senti-We shall confine our observations on the to the present time, merely remarking, the the exception of the 13th article of the th the exception of the folia article of the tion, which, as we shall show, originated her 'abnormal' state of public feeling, s. perhaps, heen some mitigation of the our legislation in this direction, in the I the times. That it is yet sufficiently or rather more oppressive and unjust, from the following enumeration of its provisions bearing on this subject :

icle second, section fifth, of the Constituses and mulattoes are denied the right th article of the same instrument, negroes

all contracts made with them contrary receding provision are declared void; and f not less than ten nor more than five hunllars is imposed upon any person who shall or otherwise encourage them to remain in to. The same article further provides that which may be collected for a violation of isions of the same, or of any law which passed for the purpose of carrying the same cation, shall be set apart for the coloniza-such negroes and mulattoes, and their de-ts, as may be in the State at the adoption ution, and may be willing to emiaid article further enjoins legislation to

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ter 74th, volume 1st, of the Revised chapter 14th, volume 1st, of the Avvised es of 1852, the General Assembly proceeded by this injunction. In addition to the re-ment of the principal provisions of the 13th c, they provide for the registry, by the clerks several circuit courts in the State, of all nend mulattees who were inhabitants of the prior to the first day of November, 1851, untitled to reside therein. The clerk is aued to subnorna witnesses to prove the right ation of any such negro or mulatto, and tisfied of such right, is required to register his ne and issue him a certificate. The act also ands to the colored people coming into the State same penalty which had been imposed upon employing them. The provisions of the icle in regard to colonization are carried out proved upon by chapter 8th, 1st R. S. and

r 16th, Acts, 1853, which appropriate five nd dollars annually for some years to that the purchase of lands in Africa, payment the 42, Acts, 1853, it is provided that 'no periog one-eighth or more of negro blood shall littled to testify as a witness in any case any white person is restricted. any white person is party in interest.' ction 1st, chapter 106th, Acts, 1853, it is that 'the property of negroes and mulatnot be taxed for school purposes, nor y negro or mulatto derive any of the b

us ostensibly exempt from taxation for apport of schools, colored people, in common other citizens, are required to contribute toe school fund in the way of fines assessed aches of the penal laws of the State, as also heats and other forfaitures. (See Constitu-ricle 8th, section 2nd; and R. S. chapter section 2d.)

dly, colored people are not exempt from a rly tax, nor from labor on the public high-(See R. S., chapter 6th, section 6th; and r 102d, sections 6th, 9th.)
above, we believe, are all the legal provis-

thy of note pertaining to this subject. sake of brevity, we have not set them out in but have been careful to give a fair rendering ag them up in their order, beginning with the arings, as may conduce to a ling of the character of our legislation in the

EXCLUSION AND COLONIZATION.

The 13th article of the new Constitution of Inans has given her a 'bad eminence' in the eye Christendom. We have nothing to say why senseed upon her by that tribunal. But there are qualifying circumstances to be considered, in to a proper estimate of the dark deed.

the first place, it should be borne in mind

he constitutional convention assembled at a is most unpropitious for the colored people,—
the flood tide of the reaction which followed upthe movement of 1848, when the people seemed
have become sick of all agitation connected with African race, and disposed, most unjustly and posterously, to visit a penalty for the uneasithey had suffered, upon the unoffending occa-In consequence of the prevalence of this ling during the preceding canvas, large pro-slavery men were returned to the ation, and hence, doubtless, in part, the strin-of the measures adopted with reference to

cannot be denied, or diguised, however, that and primary cause, underlying all others, ared to the negro race. The heather and cruel e against them was well nigh universal; y many of that large portion of the popula-Indiana which was derived from the Southates, were not only partakers of this preju feeling. Theirs was the spirit of the convention, as is evidenced d debates. As a mere sample and of this spirit, which gave birth to the le, we quote a few choice sentiments from seen delivered in the convention by one rosses, degate from Monroe county. He advocated a le stringent measure than that which was adopt-something similar to that modified form of acry which has since become 'law' in Illinois. the course of his remarks, speaking of the color-people, he said: 'We cannot be charged with thusanity in account of the course of the said of the course of the said of the course of the said of the red in the convention by one Foster, anity in preventing our State from being a by these vermin—for I say they are vermin, any in prevening in by these vermin—for I say they are vermin, haow it. \* Look at the Island of where they are slaves, and you will find that they are slaves, and you will find that

tactician he is unrivalled-witness his success in carrying the unpopular measures securing the le gal rights of woman, for which he deserves much gal rights of woman, for which in deserves much credit. We believe he has done more towards shaping our existing legislation than any half dozon other men in the State. He attempted no argument in favor of the 13th article,—he had not the hardihood to contend for its justice and hu-

heast, as any other man.

At this juncture, too, Governor Wright took up the strain in praise of colonization. In his annual message of December 31st, 1850, after inquiring, in the agony of his humane heart, in view of the bad fix' the colored folks were getting into in consequence, mark! of legislative oppression which himself, strange to say, endorsed— what was to be done about it! he goes on to say:

In the midst of all this excitement, and confu-'In the midst of all this excitation of the black in upon us, which points consion, the light breaks in upon us, which points consion, the light breaks in upon us, which points consider of the black which the law decrees shall be their portion! In this great struggle for the separation of the black man from the white, let Indiana take her stand

of the day.'

In view of all these circumstances, and the policy generally of politicians, anxious to rid themselves of 'the agitations and excitements of the day,' so dangerous to their selfish interests, operating upon the spirit of caste and the ignorance of the people, our wonder is somewhat diminished that this barbarous enactment received the sanction of the popular vote in all but two or three counties in the state of a period green and green and are received the sanction of the popular vote in all but two or three counties in the state of a portion of our citizens! State, and a general majority of more than ninety thousand. The colonization idea, to our own

would at once be done, and our State forever rid of holding the colored man as an 'outside barbarian. the aliened and hated race! Thus, while our people wilfully perpetrated this great wrong, its enormity was unconsciously aggravated by the stringency of circumstances, and a general lack of light and knowledge.

Comment, at this late day, on the enormity of this exclusion clause would seem to be superfluous. Its unjust and unconstitutional character has all the avenues of education and progress,—should, at the same time, filch from him a portion of his hard-earned pittance for its own exclusive benefit—may, worse—to aid in the sustenance of ready been fully exposed, so far as language is adequate to do so. But there is connected with it a feature of peculiar meanness, which should not pass our borders the colored people generally, and sought to banish those already here—all native American citizens—by the same instrument spread wide our gates, inviting to a participation of equal privileges with ourselves, on a very slight probation, all 'the rest of mankind'—not merely Europeans, however degraded and infamous, but also inhabiants of Asia, Africa, and 'the isles of the sea'in short, all moderately white foreigners, and no other exception whatever! Could anything short of the latent spirit and influence of the 'peculiar institution' have inspired so peculiar an exception!

As to the effect of this exclusion clause and the laws made in furtherance of its object—although it has not corresponded with the intention of their authors—although we have heard of but one ase arising under them -although the statute equisition of registry is, we believe, very generally and very properly disregarded and contemned by our resident colored population — although, in short, this clause is to be considered, to a good short, this charge is to be considered, to a good degree, simply as a proclamation, at once gratuitous and impotent, of the inhuman and anti-Christian spirit of our people—its latent influence upon the colored population, both within and without the State, is doubtless, neverthless, very oppressive, though no overt manifestation of its power

may indicate the fact. may indicate the fact.

The same observations are applicable to the colonization scheme. As yet, it has been far more inoperative. And who can doubt that it will remain so! The idea of sending our colored population to Africa—of 'founding an empire' there—with the means provided by our legislature—not to say by any practical means whatever—is too supremely ridiculous to be worthy of serious notice. That it is a most transparent deception, is known to all intelligent minds, and could readily be demonstrated were this a proper place to do so. Yet it is too evident, that on the shrine of this monstrated were this a proper place to do so. Yet it is too evident, that on the shrine of this monstrated were this a proper place to do so. Yet it is too evident, that on the shrine of this monstrated were this a proper place to do so. Yet it is too evident, that on the shrine of this monstrated were this a proper place to do so. Yet it is too evident, that on the shrine of this monstrated were this a proper place to do so. Yet it is too evident, that on the shrine of this monstrated were this a proper place to do so. Yet it is too evident, that on the shrine of this monstrated were this a proper place to do so. Yet it is too evident, that on the shrine of this monstrated were the safe of oppressive acts with which we haven city and county. Mr. B. contrasted their present condition with what it was twenty wears ago. Then, not a man of them could enter his habitation and say, 'This is mine'; not a single church, nor the shadow of any school or other place for the education of their children, was in existence or prospect. To have looked for the strictly temperate, moral and religious, had been as fruitless as to search for hailstones in boiling water. Now, there are about two hundred thousand dollars' worth of real estate, besides Bank and R. R. stock—four Methodist churches, one Congregation—al, one Episcopal, and one Baptist, and a Literary Society with a Circulating Library, in possession of the Coored Men's Yet and the mo e same observations are applicable to the col-

whether accidentally, or by design, we know not ganizations, that I have been tompted to give expressly excluded, where a denie to the theory of Lord Monboddo, that man originated from a monkey. \* \* \* Prof. Again time in the present, when the spirit of less more race with ourselves. Be that as it may, the present when the spirit of less more race with ourselves. Be that as it may, the present when the spirit of less more race with ourselves. Be that as it may, the present when the spirit of less more race with ourselves. Be that as it may, the present when the spirit of less more race with ourselves. Be that as it may, the present when the spirit of less more race, whether they belong to the same race we do or to higher order of animals, are under the band of Heaven—a curse that was pronounced upon them by Almighty God still remains on them. The race of the red and short-sight of the events of servants of servants. If any gentlemen doubt and short-sight of the propose of the servants of practical effect to his supposed curse on the children of Ham!

Another qualifying circumstance to be considered in estimating the favor which the exclusion clause met with from the people, is the coupling with it of the colonization scheme—so well calculated to deceive the ignorant, by giving a show of humanity to the most inhuman act. The powerful influence of Robert Dale Owen was thrown in favor of this union of measures. As a legislative of such fallows of the baser sort to avail themselves of such fallows of the baser sort to avail themselves of such a license! ess in of such a license!

EXCLUDED FROM THE COMMON SCHOOLS

As in the case of testimony of colored people, their exclusion from the common schools was an after-thought of the legislature, and sought to be effected by an amendment to the revised code as coment in favor of the 13th article.—he had not he hardihood to contend for its justice and humanity.—yet, by plying the colonization juggle, he perhaps did as much for its success, to say the cast, as any other man.

At this juncture, too, Governor Wright took up shame, if not of honesty or honor, would, it might naturally have been supposed, have dictated to the Legislature the propriety of entirely relieving the class thus excluded from said schools from the burden of sustaining them. Yet no such relief has been given. The colored people are made to contribute towards the education of the children of their oppressors not an inconsiderable amount, in the way of penalties, to which they subject them-

The Constitution, however, seems to be more consistent on this subject—to contemplate no such exclusion. Sec. 1st of the 8th article of that instrument makes it the duty of the General Assemput her agent into the field. Her citizens are ready.

\* \* Let us sustain the movement made by
Mr. Bryant of Alabama, for the employment of
government vessels (!) to found an Empire in Afrigovernment, strike at the hour for a permanent and
effectual remedy for the agitations and excitement
of the day.

consistent on this subject—to contemplate no such
exclusion. Sec. 1st of the Sth article of that instrument makes it the duty of the General Assembly to provide, by law, for a general and uniform
system of common schools, wherein tuition shall
be without charge and equally open to all. The law,
therefore, would seem to be a clear violation of the
Constitution. As, however, the framers of the 13th Constitution. As, however, the framers of the 13th

of a portion of our citizens! SUBJECT TO TAXATION.

In the fact indicated by this title, we find a manifestation of the extremest point of infinitesimal littleness. That a great 'sovereign State,' while to his person and property—and shutting him out from all the avenues of education and progress,— should, at the same time, filch from him a portion benefit—nay, worse—to aid in the sustenance of the very measures taken for his oppression,—is certainly the superlative of all comparative degrees of meanness! What a falling off have we here from the wholesale villany of the 13th article!—

from land-piracy to petty larceny!
Such are the Black Laws of Indiana. We have not spoken—it not falling strictly within our pro-vince—of that other law, or rather that source of law, which, as has been truly said, is often more terrible and irresistible than express legislative enactments, we mean, public sentiment. The colored people also suffer severely from this unwritten Under its rule, they are constantly subject to insult and annoyance in travelling and the other daily avocations of life, are practically excluded from all social privileges, and even from the Chris-

tian communion.

But enough. What better could be expected from a people guilty of such a series of iniquities, than that they should be found in political and social sympathy of the Slave Power, ready to obey, with alacrity, its negro-catching mandate? Veries of reportance, of reform, lies ily, our first work of repentance, of reform, lies within our own borders—even at our very doors. May the spread of liberal education and of the spirit of Christianity hasten our preparation for it

#### From the Hartford Republican. THE COLORED CONVENTION. MIDDLETOWN, Oct. 3, 1854.

EDITOR REPUBLICAN : Snatching a couple of days

TESTIMONY EXCLUDED.

Our new revised code failed to exclude the testi-Our new revised code failed to exclude the testithey are much happier there than in St. Domingo,
\*\*By the Carras of 1850, their number is set down at

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called upon to report on Education among the color-ed clars of that city. He said that seventeen years ago, after about six solid bours of talk, some hard words and a little wrangling. New Haven, with all colored persons, who, by their indolence or indifher wealth and learning, finally 'Voted, That ference, are doing nothing to advance, but much to Fighty Dollars be appropriated for the salaries of two colored teachers during the ensuing year'! another whereby each county is required to employ In this vote, nothing was said of any school-house or other place in which to keep the school. Two tire arena, &c. or other place in which to keep the school. Two were furnished by 'benevolent citizens'—one a miscrable hovel, hardly fit for the winter quarters of a Norwegian bear—the other a lattle shell, that might pass for a second-rate hen-coop. Eighty pupils attended. The school records of that year he had examined, and he thought they presented a pretty streaked appearance. But 1854 found New Haven with four colored schools, in fine teeming operation, in as many commodious schoolhouses, conducted on the graded system, with an aggregate a ttendance of 199 pupils; the three ferboard of the meeting so pleasant to us was, houses, conducted on the graded system, with an aggregate attendance of 199 pupils; the three female teachers receiving each a salary of \$200, and the male teacher \$500 per annum. These schools, so far as teaching and management are concerned, have come to be what they are under colored teachers. In 1842, however, a white teacher flourished among them a little term, and then 'adjourned that the proceedings, when published, will receive sine die,' the pupils adjourning a short time before a wide circulation. 'NORMAL.'

The colored citizens of New Haven who cannot ad and write are as few as were those who could, thirty years ago. He would not stop to 'sum up and compare points,' but would leave it with his friends, the Colonizationists, to decide whether friends, the Colonizationists, to decide whether there is any difference between eighty dollars and eleven hundred dollars—between eighty pupils and one hundred and ninety pupils—two cocoa-nut shells and four newly-built, commodious, nearly-furnished school-houses,—and, on the whole, whether we, in Connecticut, are 'dying out.' He alluded, in terms highly culogistic, to the citizens of New Haven—particularly to her Board of Education.

Haven—particularly to her Board of Education.

The Conference unanimously adopted a very standard and Providence would soon stop their boast-Haven—particularly to her Board of Education. Boston and Providence would soon stop their boasting, if New Haven continued to move as see had moved for two years past in the field of Education. Mr B. then spoke of the policy of colored schools and colored churches in general. He blazed down upon them like a thunder-bolt, but he would not counsel their speedy removal. As things exist—and this will always last—they are 'necessary evils.'

ses and colors,'

Perry Davis, of Hartford, said there were 700 our—schools, two—pupils, 90 to 100.
G. W. Francis, of Bridgeport, could say, that

his city, although hardly up to the times, was fast coming up. Out of 1500 colored people in Fair-field county, Bridgeport had 400. Amount of real cotate owned by these 400, 51,697—number of churches, two—ministers, two—children attending school, 63—captains of vessels, two—hotels, by M. K. discharged one or two well-directed ng school, 63—captains of vessels, two—hotels, me. Mr. F. discharged one or two well-directed troadsides at those few 'old fogies' among the olored people who are everlastingly grumbling and growling at their wrongs, but are never ready o do anything; made some capital hits at 'Young Americanism,' and sat down amidst deafening ap-

EVENING SESSION.

nearly an hour only a short time before, on his report, to which we have alluded, he addressed the Convention and audience for '75 or 80 minutes—during which he poured forth such rich strains of eloquence as we never before heard from the lips of any man, white or colored, in this State—such as Samuel R. Ward or Frederick Douglass might equal, but not excel—such as would forbid any who heard it from saying that Connecticut does not possess a colored orator. Rufus Choate or Ward Beecher gould not have commanded closer attention, or elicited more heart-felt expressions of approbation than did Mr. B. The address itself was an able one—it was full of facts connected with the history of the colored people, and of solid argument, well pointed and seasoned with pithy, spicy metaphors, and abounded in noble and manly sentiments. We will not caricature it by giving a We will not caricature it by giving few detached sentences.

On motion, it was voted, that a copy of the ad-

dress be solicited, and that an edition of three thou sand be published with the minutes.

nuel T. Gray, of New Haven, spoke some fifteen or twenty minutes on the subject of Co litteen or twenty minutes on the subject of Colonization. The Doctor doctored the engineers of this scheme somewhat after the allopathic system. If he went to Africa to be a President or Judge, he should beg to know whom or what he was to preside over or judge. He was inclined to the opinion that he should stay with Uncle Sam until God—

what rendered the meeting so pleasant to us was, that there appeared to be such a unity of sentiment and harmony of feeling among its members; and, in speaking of their wrongs, no man of them let drop a word of censure or bitterness against the law-makers of the land. We have no doubt that the proceedings when published will reach

### THE METHODISTS ON SLAVERY.

[Correspondence of the N. Y. Tribune.]

WARSAW, N. Y., Friday, Sept. 15, 1854.

Haven—particularly to her Board of Education.

Boston and Providence would soon stop their boasting, if New Haven continued to move as she had moved for two years past in the field of Education.

Mr B. then spoke of the policy of colored schools concludes with the following resolutions, which were adopted unanimously :-

counsel their speedy removal. As things exist—
and this will always last—they are 'necessary evils.'
Leverett C. Beman, of Middletown, then gave in
a statistical report of that city; from which it
appeared that there are now 137 colored inhabicounsel their speedy removal. As things exist—
Law is not obligatory; but that, on the contrary,
we are bound to spurn it as a shameless and wicked attempt to impose on us a bondage even more
degrading than that to which it requires our aid
in reducing the hunted fugitive; that by the grace Resolved, That obedience to the Fugitive Slave number of churches, two-ministers, two-number of God, we will never contract the guilt of comof adults who cannot read and write, three. There ire no colored schools, for the reason that they are not needed, the white schools being open to 'all' the enduring infamy of passive submission or acquired. escence in the most insulting exaction ever three into the teeth of men possessing the least respect for themselves, the laws of the Creator, and the Perry Davis, of Hartiord, sate there were blored people in that city. Real estate owned by clored people in that city. Real estate owned by equal rights of their fellow-men; and we hereby each, \$70,000—number who cannot read and write, exhort our people, as they have opportunity, to

follow our example.

Resolved, That the late action of the United Resolved, That the late action of the United States Congress, by which the section of the Missouri Compromise prohibiting slavery in the territory of Kansas and Nebraska is repealed, is a flagrant and shameless perfidy to a sacred compact, which, while it abates the obligation of all kindred compromises, we will never cease to oppose by all constitutional means, till its execrable object in

Resolved, That while we are unalterably opposed to the acquisition or admission of Territories as States into this Confederacy, on other grounds than those of the utter and everlasting exclusion Some further items of business were disposed of, then the Convention adjourned to meet at 8.

the same grounds.
Resolved, That in the judgment of this Confer EVENING SESSION.

Long before 8 o'clock, 'Eagle Hall' was packed to overflowing, to hear the address of Rev. A. G. Beman, of New Haven. At the appointed hour, the Reverend gentleman took the stand, and proceeded to speak, as had been announced, on the Past, Present and Fature of the Colored People of Connecticut. Notwithstanding he had spoken nearly an hour only a short time before, on his report, to which we have alluded, he addressed the Convention and audience for '75 or 80 minutes—

ACTION OF THE CINCINNATI CONFERENCE. CINCINNATI, Oct. 5, 1854.

The following report on the subject of Slavery was presented to the Conference this afternoon, by the Committee which was appointed last week. This Committee consisted of J. C. Bontecou, David Reed, Wesley Rowe, E. G. West, C. H. Lawton, T. D. Crow, M. Dustin, A. Lowrey, and Cyrus Brooks. Brooks.

In regard to Slavery as practised in the United

not the Colonizationists—saw fit to take him away. He hoped he was prepared to leave the world, but was sure he was not and never would be to leave the soil on which he was born and reared. The Doctor resumed his seat amid expressions from the colored portion of the audience which showed a full assent to his doctrines.

Rev. L. Collins, of Bridgeport, and some others, addressed the audience briefly, when the Convention adjourned to meet in the morning at 9 o'clock.

Monages Session. Morning Session.

After the usual preliminaries, the Business Committee reported, through their Chairman, Rev. A.
G. Beman, a series of resolutions, calling, among other things, for \$200 to aid in defraying the ex-

now the inquiry is, 'What shall be done' for the attainment of this end? It may just as well be understood by all whom it may concern, whether North or South, whether friend or foe, that whatever measures may be taken, or however these measures may be varied, this one object may be kept steadily in view: and that the Methodist Episcopal Church will never cease to seek the extirpation of this evil, until the last nanacle is bro-ken off, and the last slave is free.

Up to this point there seems no room for differ-ence among us. But when we proceed a step fur-ther, and inquire here the object may be most certainly and speedily accomplished, there is ground for diversity of sentiment. And when we recollect that the wisest reads and the purest hearts have been sorely puzzled by this inquiry, we feel that we should approach it with becoming modesty. At the Christmas Conference held in 1784, it seemed quite clear to our fathers of that period, that all slaveholders should be excluded from the Church, and a rule to that effect was accordingly enacted. Six months' observation and reflection, however, awakened doubts in their minds, and the rule was awarened doors in their minds, and the rule was at first suspended for a time, and finally abandoned. Whether they acted wisely or unwisely in this retrograde movement, let the past and future history of the Church determine.

For fifty years, the standing inquiry of the Church has been, What shall be done? and practically the answer has been, Nothing. For it cannot be denied that instead of anything toward the average of the standard of the

be denied that, instead of anything toward the extirpation of this evil being exerted by the Church, Slavery has made large encroachments upon the Church and upon the country. At first, it hum-bly asked for toleration: and this was granted. It then demanded the sanction of the Church: and has obtained it. Finally, it coveted more territory, and took possession of it. Last year, we complained of a most iniquitous law, enacted for the purpose of compelling us to catch our brother as he field from the oppressor, and send him back to his unrequited toil—to his worse than Egyptian bondage. This year, another and a bolder step is taken, and vast regions of territory, heretofore con-sidered sacred to liberty, have been thrown open to

slavery.

And now the question again comes up, 'What shall be done for the extirpation of the evil of sla-

Your Committee would respectfully recommend the adoption of the following resolutions:—

Resolved, That we earnestly recommend our people to memorialize Congress, asking the repeal the Fugitive Slave Law, and the reënact of so much of the late law known as the Missouri Compromise as excludes slavery from Kansas and Nebraska, and other territory of the United

States.

Resolved, That persons holding slaves for gain, or for their own convenience in any way, or with the intention of perpetuating the bondage of the slave, should not be received into the M. E. Church, nor suffered to continue therein.

There was much unanimity in regard to the subject. Dr. Elliot, however, objected to the asser-tion in the report that the Church had done nothing. He thought she had done much in endeavor-ing to rid the country of slavery. He was opposed, too, to the subject coming up year after year, for it only resulted in agitation. Several speakers took very strong ground against the Fugitive Slave Law and the Douglas Nebraska Bill, and their views seemed to meet with general favor. One old gentleman, Rev. Mr. Finley, said he formerly held conservative ideas in regard to slavery, but since its late encroachments upon freedom, changed his mind, and would now do all power to throttle the monster. He said if all the Bishops were to tell him to obey the Fugitive Slave Law, he would not do it. He hoped the Confer-ence would take high ground. His father was nce would take high ground counded at Brandywine, and all his mother's rothers were killed in the Revolution which gave the clorious liberty we enjoy; and he had us the glorious liberty we enjoy; and he had written to Mr. Stephen Douglas, the dema-gogue, that some of that same blood coursed in his veins, which he was willing to spill, if need be, in the preservation of this great boon. The resol passed almost unanimously.—N. Y. Tribune

ACTION ON THE COLORED POPULATION. The Methodist Conference, which held its sesfollowing resolutions:

Resolved. That it is of the greatest importance, both to the colored and white races in the free States, that all the colored people should receive at least a good common school education; and that for this purpose, well-qualified teachers are indis-Resolved, That the religious instruction of the

colored people is necessary to their elevation as well as to their salvation. esolved, That we commend the establishment

of a Literary Institution of a high order for the education of the colored people generally, and for the purpose of preparing teachers of all grades, to la-bor in the work of educating the colored people in

our country and elsewhere.

Resolved, That we recommend that an attempt be made on the part of the Methodist E. Church to co-operate with the African M. E. Church in proting the intellectual and religious improve

moting the intellectual and religious improvement of the colored people.'

Bishop Payne, (colored,) of the African Methodist Church, being introduced to the Conference, and being requested to speak his views in reference to the project of establishing a literary institution, said that the colored people had already purchased 160 acres of land some 14 miles from Columbus, O., which had been paid for, and a frame building erected thereon, at a cost of \$700. It was not sufficient for a college, but in it were a resident teacher and twelve children. Only the embarrassment of the want of money prevented the realization of the idea so prominent in the resolves of the Conference.

The Milwaukee Sentinel states that the Annual Conference of the M. E. Church in Wisconsin, at their recent session in Janesville, passed the following among other resolutions on slavery: Resolved, 'Lust our opposition to slavery, in all its forms, was never more decided and uncompro-

alsing than at present.

Resolved, That we regard the Kansas and Ne-

Resolved, That we regard the Kansas and Nebraska Bill, passed by our National Legislature at its recent session, as an alarming exhibition of the Slave Power, surpassed in atrocity only by the Fugitive Slave Law of 1850.

Resolved, That we deem it our duty, as ministers of the gospel, to preach against slavery as against other violations of religion and humanity, and in every other proper way to labor for its removal from the church and the world.

Resolved, That we affectionately invite our people to co-operate with us, by their prayers, and it the use of the elective franchise, to effect a repeal of the Fugitive Slave Law, to prevent the further

of the Fugitive Slave Law, to prevent the further extension of slavery, and to secure its final extingation from the nation.

#### CHRISTIAN GENERAL CONVENTION.

The General Convention of the Christian de-nomination held its meetings in Cincinnati during the past week. We select such extracts from their the past week.

proceedings as we suppose will interest our readers. The question of slavery was up, of course. The following is the report of the proceedings on the subject given in the Cincinnati duilies:—

Elder McKenney, from the majority of the Com mittee on Anti-Slavery, reported, declaring slavery an infringement on human rights, expressing an intention to resist, by all honorable means, the extension of slavery into territory where it does no now exist, and recommending moderate mea-in dealing with our Southern brethren.

Elder Millard gave a thrilling description of American slavery, in its effect on the slave, on the master, and on the North.

Ebler Wellons, from the minority of that Com mittee, read a report, stating the views of North-ern and Southern brethren, acknowledging the sincerity of both, claiming the right of the South to manage their own domestic institutions, and re-monstrating against harsh denunciations of either in our general meetings, as each had an opportunity to express their opinions in their local Cor

Elder Dearing offered to amend the majority re port, by resolving that this Conference express it deep abhorrence of the detestable system of slave ry, and their disfellowship of it. He made an ear nest speech in support of his resolution, and said that hereafter the Michigan Western Conference, which he represented, would not send a delegate to

any body where Slavery had a representative.

Elder Bigby said the Maine Conference, which he represented, expressed similar sentiments.

Elder Simonton said he could not go that length at present. If this resolution should pass, other

resolutions would have to be passed to make ou action consistent, as there were other evils in cortact with the Church.

tact with the Church.

Elder Stanton thought long speeches unnecessary. The minds of all were made up, and would not be changed. If Slavery was fellowshipped, the New York Central Conference would not hereafter be represented. He moved the previous question, and it was carried.

The amendment was then adopted, expelling sla-

Elder Weston offered a resolution, declaring the Eugitive Slave Law contrary to the requirements of the Bible, and therefore void, and that the repeal of the Missouri Compromise was a flagrant violation of national faith, and ought to be re-pealed. Adapted unanimously.

Elder Wellons, of Virginia, said he regarded the passage of the anendment as a virtual expulsion of himself from the Convention, and he would therefore bid them a final farewell.

Elder Simonton, of Ohio, asked to be excused fro further attendance on the Convention, in conse quence of the passage of these resolutions.

Rev. J. N. Walter, Vice-President, resigned his office, and asked to be excused, for a similar rea-Elder Gardner thought no wrongs would be

righted by such proceedings; he hoped the breth-ren would keep cool and calm. After the transaction of some other business

the following proceedings took place :-

The amendment of the report, by the passage of which Elder Wellons considered himself expelled from this body, was here reconsidered.

Elder Goff said he had no fellowship with slave ry, but regretted the use of the violent language in which the amendment was couched. No good was done by such language. He boped the action would be rescinded. It was contrary to the whole Christian Church. Five minutes' hasty action this afternoon had completely divided the Church denemination. Brethren could not be aware of the extent of the evil thus done.

Elder Gardner said, our churches were all inde lent, and if they did not want to hear a slave holder preach, they need not. No good could be done by driving men from us.

The discussion was further continued by Elders Roberts, Kimball and Walter, all of whom express-ed their opposition to slavery, but regretted the hasty action of the body, and hoped it would be

Elder Dearing said he came here with definite instructions, and he had carried them out. He was not to be scared by threats of division. That was to be expected, where slavery was an ingredient. We had authority to say who were to be members of this Convention, or we had no authority at all. He had no apology to offer for his course.

Elder Pike read the report of the Committee.
and the amendment of Elder Dearing, and showed
there was no discrepancy between them in sentiment, but the amendment contained the strongest

question was then taken on the adoption of the inal report, without amendment, and carried.

The repeal of the Missouri Compromise was di cussed by Elders Hand, Millard, Elliott, Lane and ed yesterday were passed again. The minority report of the Anti-Slavery Com

was ordered to be published in the Minute Christians in the South to labor for the repeal of all laws forbidding the education, &c.,

Those members who withdrew vesterday ount of the action of the Convention on the slavery question, returned to-day and resumed their seats, as the Convention had modified its action on that matter.]

# NEW YORK BAPTISTS

At a recent Bantist Missionary Convention, held at Syracuse, N. Y., a series of resolutions in oppo sition to the Nebraska Bill was presented, in half of a self-constituted Co ited an interesting and spirited discussion.

Mr. Clark thought such resolutions were n within the province of a Convention laboring to the promotion of a 'kingdom not of this world.'

After further remarks, pro and con, Mr. Smith said he was opposed to the resolutions e regarded this as an improper place for them It was a question of morality, to be sure was also a question of politics, deeply in the interests of political organizations. The objection urged against the protest of the three the sand clergymen was not that they acted, but they acted as clergymen, and not as citizens. was in favor of passing the resolutions in a social capacity, after the adjournment of the Convention

Mr. Dve said, that in passing these resolution the Convention did not depart from its original course. No speaker had as yet opposed the sentis of the resolutions, and he hoped these sen-nts might be embodied in language which would be unexceptionable. The country in such a crisis before—there never was before so much necessity for a clearly defined position on the question of slavery. In Jefferson county, there were but two parties—the advocates of Nebraska and Rum, and their oppone that this body take the right position before the world. The adversaries of these good prin would construe its position in favor of wrongs, unless they passed the resolutions.

Mr. Bainbridge asked if such questions were not considered when Baptists were politically or

Voices- Yes! yes!

Mr. Wheelock, the Moderator, said the Conve tion at first entertained such questions till it was nearly ruined; and finally, the gate was shuldown, and all went on harmoniously. He did not thank those who introduced these resolutions. He had no feelings of gratitude for those who had distracted the Convention with these questions. If you pass them this year, who can tell what will come next year! If you pass an Anti-Nebraska resolution this year, who can creep in next year! Pass the creep in next year? Pass these resolutions, a the consequences will be, that brethren all of the State will be off-nded by it. Some of the have money, and will not give it, if we go it these outside issues. It will injure uc as a bot and injure our treasury. Why pass resolution these resolutions, and that brethren all over Why pass resoluti that embarrass our agents in getting money? are in the same road which once led us almost

Mr. Lincoln hoped with all his heart that

resolutions would pass. He was once opposed to the expression of sentiments upon such questions, but that time had gone by. The time had come when we are to decide whether we ourselves will be slaves or freemen, and all the pleadings of expediency should be given to the winds. He was sorry that the meany argument should be introduced. If men acted from motives which would contrast with the following gratifying announcement.

An amendment was offered, slightly modifying the language, though not the sense of the resolutions, which was accepted.

The question was called, and the resolutions passed by a very decided majority.

The Chairman said he bowed to the democracy of the Baptists, but he feared the consequences.

A motion was made to reconsider the Temperance resolution passed in the forencon: but it was voted down by a decided majority. The Convention was evidently in favor of the resolutions.

#### THE UNITARIANS

Recently held their annual Autumnal Convention, as our readers learned from a correspondent in our last week's paper, at Montreal. From a report of that meeting in the New York Christian Inquirer, we make the following extract :-

Resolved, That while we deeply deplore the

Resolved, That we carnestly entreat the people of Canada, upon whom our words can make any impression, to use all the influence they may, in keeping alive that public sentiment throughout these provinces which will withstand any attempt to open this fair land to the hunters of men, or to throw the least impediment in the way of those decisions. The authorship of this Inquiry is generally believed to belong to the Rev. Nathan Lord, President of Dartmeuth College. At any rate, he makes it clear that he is a Yankee, by the number of questions he asks. Indeed, it is properly called an Inquiry, as we doubt who are fleeing for liberty, dearer than life.

#### [Correspondence of the N. Y. Tribune.] BLOODHOUNDS AT WASHINGTON.

Washington, D. C., Friday, Oct. 6, 1854. A few days since, while passing down Tenth street, from Pennsylvania avenue, to the Smithsonian Institute, before reaching the canal, I was overtaken and passed by a large dog, (which I afterward learned was a bloodhound,) with his nose on the scent close to the ground. As he hastily ran hastily ran hastily ran his preparty in himself, was conveyed to his peichbor. the scent close to the ground. As he hastily ran along, he dragged, by means of a rope tied around his property in himself was conveyed to his neighbor his neck, a two-legged creature, apparently in partote to the common Father of them both. This latter docsuit of some game, and who, but for some after developments, might have passed in the world's damnable heresy; for his very first question is, in

great eye for a man. Naturally feeling a little interested in the object f their pursuit, as my steps quickened, my eyes ollowed them about a square, when the dog, taka a sudden turn to the right, run between two gh piles of boards in a lumber-yard at the mal's bank, jerking the attached appendage with im. As I approached a few steps more nearly, I heard the most hideous and heart-rending screams of a child, and fearing one of the several children whom I saw on the bank fishing had fallen therein, bastened to the spot for his rescue. But my respect to the moral government of God?' rars had not been for the worst; for here, almost mader the stars and stripes of a nation's flag, which so boasts of her freedom, was I an eye-witness to a scene heart-rending, appalling and scriffe in the extraord. For these three streams, the extraord of errific in the extreme. For there saw I a man of he South, as he had made his appearance through he hatchway of a small vessel, jerking after him. in a rude and heartless manner, the game, (one of God's children,) a well-formed lad with a three-fold lighter skin than the man-hunter's black soul; whose countenance, although disfigured with fright, bringing him over his right shoulder, uttering, in a Religion, the Doctor thinks that 'higher teachings' loud and earnest voice, as he placed him there:
G-d d-n you, I'll learn you to run away! I'll show you who you run away from !—and thus a positive institution of Revealed Religion ?' Of course they passed from the vessel up the street, followed it is. Was not there the case of Ham, and the patri-

high sense of honor and humanity breathed in the judgments consequent thereupon. We ouths as household words

# THE PAST AND THE PRESENT

superintendence of the Rev. Dr. Fisk.) on accounts of the color of his skin, the white candidates for the Methodist ministry then in the institution not deeming it consistent with their dignity to allow a nevolent motives is truly virtuous and commendable; negro to be educated in the same institution with that the reproaching of such good men, or the instituthemselves. The President, Professors and Trus- tion they represent, is dishonorable to God, and subver tees, being Colonizationists, and anxious to propisive of his government; that Abolitionism original Christian prejudices and the clamors of the stu-dents, and Mr. Ray was sent adrift, to perish for lack of knowledge, or obtain it as he might, in the face of a public opinion that denied his manhood and trampled him in the dust, as belonging to an insulte heresies of early Christianity, and sprung from natural depeavity, and is presumptive evidence of a proclivity to new lights and wild philosophies; that the same arguments which are urged against Slavery would and trampled him in the dust, as belonging to an inferior easte. About the same period, another and so forth. As to the Nebraska Bill, he suggests that colored youth, Mr. Annes G. Beman, though not a it was not ap occasion to draw out numbers, as such, to regular member of the University, was in the babit of attending some of the recitations, being

' MIDDLETOWN, Oct. 5th, 1883. 'MIDDLETOWN, Oct. 5th, 1853.

'To Beman Junder.—Young Beman:—A number of the students of this University, deeming it derogatory to themselves, as well as to the University, to have you and other colored students recite here, do hereby warn you to desist from such a course; and if you fail to comply with this peaceable request, we swear, by the cetronal Gods, that we will resort to forcible means to put a stop to it.

Twelve or Us. put a stop to it.
'Wesleyan University.'

two of the Professors. One of them, with a significant toss of the head, "passed by on the other side;" the other stated that, bating the profanity, it expressed the sense of a by-law enacted by the Board of Trustees at their last meeting. By subsequent inquiry, we have

duced. If men acted from motives which would prevent their giving money because of such resolutions, he did not want their money.

Mr. Freeman could not discover the serious consequences likely to arise from the passage of the resolutions.

A motion was made to lay the resolutions on the table, but it was voted down.

Mr. Brandall said there was no other time for With such evidences before them of the vineibilation.

Mr. Brandall said there was no other time for these resolutions. If you want to destroy the convention, choke them down.

An amendment was offered, slightly modifying good reason to be encouraged!—National A. S.

# THE LIBERATOR No Union with Slaveholders.

BOSTON, OCTOBER 27, 1854.

### A NORTHERN PRESBYTER WITH SOUTH ERN PRINCIPLES.

Let the Southern Zion rejoice! The Clergy of Ne England have not fallen away from Slaveholding Grace so utterly as Southern Christians apprehended, when Rev. SAMUEL J. MAY, of Syracuse, N. Y., offered they read the Protest which some three thousand of the following resolutions, which embodied some remarks be had previously made, and which are given as amended by the Convention. After a brief discussion, they passed unanimously: them, and indicating the paths of truth and peace and present inability of humane and Christian people in the United States to give shelter and protection to the poor fugitives from the most cruel and unchristian institution of slavery, we thank God christian institution of slavery, we thank God that only an invisible line separates them from a country where these outcasts may be, as thou-sands of them have been, kindly received, and put and Christianity. It is well meant as oil on the trounder the protection of the most powerful Govern- bled waves of politico-theologic controversy, and wel ent upon earth.

Resolved, That we return our grateful acknowlments to those persons in Canada who have cording to Saint McDuffie. It is entitled, 'A Letter of erously co-operated with the friends of humanremerously co-operated with the friends of human-y in the United States, in providing homes for these igitives who have succeeded in effecting their es-igitives who have succeeded in effecting their es-ape from American slavery.

Northern Presbyter with Southern Principles, would have been his true description, had his modesty per-mitted him to claim his deserts.

whether any work, of no greater length, ever contained such a number of notes of interrogation. We think Messrs. Damrell & Moore, the printers, must have laid in a supply extraordinary to meet the exigencies such a demand. Its object is to unsettle the minds of brief, ' whether ministers ought not to consider slavery as a question of Divine right, rather than of economy,of the moral sense and judgment, than of the sensi ities and sympathies, -of the Divinities, rather than of the Humanities?' He then suggests whether 'the credited guides of society should not withdraw the public mind from the disagreeable attitudes and ungraous political movements of Slavery, to its providential design and its comprehensive relations and bearings i

the sins of the African Race that required their enslavement, as an evidence of Divine justice ;-that Slavery is a providential exponent of God's wisdom, justice and goodness !- that it would be a reflection on God's character to conclude otherwise !-- and that good men have really no need to concern themselves about should be referred to, and so introduces his third grand I'll series of Questions, thus, ' Whether Slavery is not also hound whose acute seent was for the pres-spensed with. 'Great God!' I could but exclaim, as I gazed on the children, and thought nition and moral ordering of Slavery in the precepts what a scene for the young and tender hearts of American free-born children.

That I might not write my first impressions, and except some, in times of peculiar bewildering errors and ith a heart wibily palpitating with indignation, excitements, and these mostly since the outbreaks of the d giving you the above for some days, time I have been induced, from witnessing this scene, to read through Mrs Stowe's fied the curse and stigma of guilty Ham?' Of course ord-renowned Uncle Tom's Cabin. At a former they have. Christians have always been most plously me, I had laid it aside unperused, believing that a ready to acknowledge the sins of other people, and the earts of our southern brethren, as well as of humbly submit a query of our own to Dr. Lord, whethm it has been my pleasure to dwell, er it is not about time for Ham to have his turn, and and, therefore, I was prejudiced against the work, and doubted its truthfulness. I have now given to you a scene acted in the metropolis of our nation discipline that has been so good for him? Doth it not consonant with those described in that work. Al- savor of partiality on the part of the Divine Inventor though I would not have otherwise than witnessed of Slavery, that its blessings should be monopolized by it, I trust a similar one may never again be mine to record. Publish it, then, to prove the truth of an arrival and the state of the s just named to our American people. quite bad enough to be fit for its purifying process, and these should be kept before them, and we can assure Dr. Lord that there are few, if any, Afwhen occurring, made to them as familiar in their rican Christians, who would not give God the glory, if they should see even him taking his turn in the cot field or the sugar-mill.

But we cannot follow the Doctor through the whole In 1832, Charles B. Ray, a licensed exhorter of of his interrogatories. It would require a volume, in-the Methodist Church, was expelled from the Wes-stead of an article. We have only glanced at three of leyan University at Middletown, (then under the his Great Interrogatory Divisions, and there are Eleven slaveholders, yielded to their own unin subtle heresies of early Christianity, and sprung from

habit of attending some of the recitations, being thus graciously permitted to pick up some of the promise was by no means what it was cracked up to be; crumbs that fell from the full table of the white and, in view of the whole subject, that it is unwise tudents; though he did not enjoy even this privi-ege without being often subjected to jeers and nsults, the bitterness of which may be estimated with following mixing. persons, who would subvert it; that they may thus him der the providential designs of Omnipotence, and give

strain, have a free course, despite the contrary go Mr. Beman put this letter into the hands of his pleasure of a benignant Providence, and hurry at teacher, who published it in the Liberator, with parties together to an untimely grave'! The ministremarks, of which the following is an extract: being thus too much for Omnipotence, and able to hir The President being absent, the letter was shown to der the Most High from doing his pleasure for good

We commend this pamphlet to the attention of the by God, as many maintain, by usage, as none can deny, very movement is to take part in curious in psychologies. We do not think its match has to the highest moral and spiritual ends) for the defence been seen for long years. To see a Christian minister, of the true gospel, and for the furtherance of the truth, occupying a high place of influence, employing what power he has to darken counsel, and make the worse appear the better reason! And in his craftiness, endeavoring to make his disciples believe that his instillations are the result of their own reflections! Slavery is nearer its end than we had feared, if its friends are driven if Christ has a cause upon the earth, it is the anti-slavery o such straits as these for its protection. The Bul- cause.' Have not we-you and I, and all of us-main wark of Slavery must be tottering indeed, if it calls for tained this from the first? Are we to abandon this such propping up as this at the hands of its friends.

Slavery must be losing that support, which the Rev.

Dr. Barnes said was the only one that sustained it, the point? By no means. We say still, that the gosin the American Church, if it demands such helpers as pel, in its every part, points us to the outraged and this Northern Presbyter. Stephen Foster must call in bleeding slave, and the words of Jesus still ring in our and burn his Brotherhood of Thieves, and Parker Pills- ears, 'Inasmuch as ye have done it unto these, ye have bury his Forlorn-Hope of Slavery. The Church and done it unto me. As he identified himself with the Ministry must be getting all right, the Rev. Dr. Lord poor, the wretched, the outcast, shall we fear or hesibeing witness; for it must have been a desperate state tate to do the same? And if he set free from her bonds of things which could call forth such an extraordinary on the Sabbath-day the poor crippled woman whom Sa-Concio ad Clerum as this, from one of the very Bish- tan had bound for eighteen years, shall we be censured, ops of the Congregation. We hope it may be so; but and by His professed friends, too, for seeking to do what we must have stronger proof of it than the signing of the Nebraska Protest, or an occasional sermon about men and women in our own country, whom the Satan Slavery.

Of slavery has bound all their weary lives long? Our Dr. Lord has given to unbelievers and scoffers the best right to use the day for anti-slavery purposes, I con-

chance they have had for a long time to make light of sider unquestionable; our duty to use it, looking at the the Scripture. An ingenious Mormon, or Free Love Per- command and example of Jesus, I consider imperative fectionist, could take this pamphlet, and by the simple upon all who recognize any allegiance to him and his substitution of Polygamy or Concubinage for Slavery, he would have a perfect Bible Argument on his side. slavery people, in Europe or America, to show to us, the Are there not the patriarchs, and David and Solomon, American Abolitionists, a better way of using the day, in and the Mosaic Law? Were not these institutions as the circumstances, than that which we have taken much providentially established as Slavery? And are Most thankfully would we see the professed churches o they any worse, or so bad, or, indeed, anything else? the land-and all its pulpits-doing their duty to If the Supreme Being is to have the credit of ordaining Christ and to their enslaved brethren. Even then, we an institution which an American Doctor of Divinity should have a perfect right to continue to hold our own likes, let him not be robbed of that of another which he would hardly venture to defend. It is true that jority of anti-slavery people would then most cheerfulthere are some passages in the New Testament which ly unite with the regular assemblies on that day, which might seem to militate against such a theory as we have would then have done something to earn the name of supposed to be maintained on the Preshyter's ground. Christian, now most falsely and meanly worn by them. But then, they were overruled, in 1849, (we think it As things now are, the least we can do is, by our public was,) by the A. B. C. F. M., by a solemn vote, which gatherings, to register our constant protest and testimony declared Polygamy not inconsistent with Christianity; against the unfaithfulness of the churches their essent so that they can no longer be looked upon as of any ef- infidelity—and to do what we may to make up for their fect in this jurisdiction. And as to the clergy, them-selves, we can tell their Reverend adviser, that he is well know, are ever simple, solemn, and decorous; and asking them to strip themselves of the little claim they such truths are uttered there, that we can truly say, have left upon the respect of the people. Their faces, "the common people hear them gladly." We challenge as a body, have not been so steadfastly set against the wickedness of the people, as to excite the alarm of the evil doers. The indignation with which their very mod- who belong to pro-slavery churches or pro-slavery par erate remonstrance against the Nebraska villany was ties, whose craft is endangered by the truth spoke received by Congress and the politicians, was a proof the anti-slavery meetings. They are meetings for true how imperfectly they had done their work in times past. worship, meetings in which the name, the law, and the That movement, slight as it was, put the Clergy of New authority of the Most High God are recognized, truly England in an attitude of greater dignity and influence recognized; not by mere lip-service, but in practice, and than they had held since the Revolution. Their last by earnest exhortation to others to know and to do His estate will be worse than their first, if they do not will, rather than to yield obedience to the corrupt and maintain it and improve it. Their worst enemies are wicked laws which men may make, and strive to imsuch subtle deceivers as this Northern Presbyter, who would make his own servile and abject spirit the mea- unnecessary. Our English friends, however, should sure of the souls of all his brethren .- Q. know our position, and judge us rightly.'

We find the following article in the Glasgow and Edinburgh North British Mail, and gladly transfer it to the columns of The Liberator. It is worthy the My Dear Sir: candid consideration of all who doubt the propriety or \* \* \* I was rather amused, and perhaps a little the morality of the consecration of the Sabbath to the annoyed, at a letter which I see in the last LIBERATOR, cause of those 'appointed to destruction' in this Chris-

# AMERICAN ANTI-SLAVERY MEETINGS

HELD ON THE SABBATH. what such men had done in America, our poor feather- that breathes upon our shores. Our State Church blessing of the slave upon him-unrewarded services.' pledges its whole power to keep in servitude gentleman in Boston, Massachusetts, of the highest so- We are sadly below that perfection which must be the American gentleman. Mr. May says:

est opportunities was given, and suffered to go by un- that should have been adopted. ground of censure than otherwise. Surely, if the antiof the day to employ it in considering the slave's rights. They naturally hold even stronger views than I h our friends or our enemies, wherein the latter use is to be m English anti-slavery friends doom us to go to these pro- they should, if they are at all governed by principle slavery churches all about us, and accept in silence the The very reason that causes them to work for oppreus sit in idleness and solitude on that day, abandoning across the Atlantic, forces them to hear that same voic higher law, to the sole use of men who will employ those found myself so obliged, I bethought me of those wh no; we maintain our right to use the bours of the Sun-day to preach the gospel of deliverance to the captive— were interested in the cause of education, who take those self-same 'good tidings' which Jesus declared at part in movements for political reform; and never, with the outset of his ministry that the Spirit of God espeour right-that we might waive for sufficient cause slave. Those among us who spend much time and shown-but we regard it as our most solemn and im- thought upon anti-slavery matters, think, as a general

of slavery has bound all their weary lives long? Our

#### LETTER FROM REV. S. A. STEINTHAL. BRIDGWATER, (Eng.) Sept. 29, 1854.

(No. 1052,) signed, 'One of your subscribers since 1835,' in which our good friend PARKER PILLSBURY is rather blamed for his silence about the wickedness of the English government and people. I think that some HELD ON THE SABBATH.

of our good friends in America have rather strange notions about England and English institutions, and on the 1st of August, 1854, the Rev. W. Guest, of Leeds, fancy that we are suffering under some sad oppression. took occasion (we speak from the published report of Letters like those that JOSEPH BARKER sends you are the proceedings) to make 'some strong remarks in reption of the practice of the American Anti-Slavery we that live here do not find such great reason for com-Society in holding its meetings upon the Sabbath, which plaint. My friends here never gave me credit for he considered to be a violation of the principles of Chris- much Toryism, I dare say : I am rather too much of a that zeal and courage which has hitherto cha tian churches, and a contravention of public feeling.' radical for such a suspicion ever to be raised against your efforts. I am the more interested in the la This called up Mr. George Thompson in defence of the me, and it has never been my habit to speak of our practice; which, in turn, called up the Chairman, Mr. English institutions in Church and State as the model Absalom Watkins, 'to express his sorrow and regret of a Constitution: I have left that to Republicans of that any of the American abolitionists should spend the United States pattern. I grant we have many things Every article it contains seems to be of what the Sabbath in the way which has been described. Mr. that can bear improvement, and I could perhaps reckon cause it has to defend is noble indeed. We have Parker Pillsbury, of Boston, was one of the most effect up as many things in the present state of affairs that to be grateful to Providence that men world whose countenance, atthough distingured with right, terror and tears, bespoke a mind, sympathies and affections. Of these, the tyrannical-fiend and many of the South proved destitute and void, by his grasping the stronger specimen of humanity by the grasping the stronger specimen of his whole person, and the subjection of the water of the South proved destitute and void, by his grasping the stronger specimen of humanity by the grasping the stronger specimen of humanity in the proof of the Divinity of Slavery derived from Natural and has services, Mr. Thompson said:— When he compared what he had done in this country, or boston, was one of the most case of affairs that to be grateful to Providence that meet amendment as the old subscriber could. But we speakers at the Conference. In speaking of him need amendment as the loft subscriber could. But the speakers at the Conference. In speaking of him and his services, Mr. Thompson said:— When he compared what he had done in this country, or boston, was one of the most case.

Slavery, any more than about sickness or pain, earth-need amendment as the old subscriber could. But the cause of Humanity, one great difference in our English grievances and the subjection of the weaker to the stronger animals! But, still, strong as is the proof of the Divinity of Slavery derived from Natural do, or offered to sacrifice, or actually suffered, with the proof of the Divinity of Alphanity, or boston, was one of the mind the cause of the meed amendment as the lod subscriber could. But the country, or boston, was one of the mind the cause of the meed amendment as the lod subscriber could. But the country of him and the subjection of the weaker of the subjection of the was and volcances, and the subjection of the weaker of the subjection of the weaker of the subjection of the subjection of the was and volcances, and the subjection of the subje bed efforts in the cause of philanthropy seemed to dwin- never sells its members to send Bibles to the heathen, dle into insignificance by the side of that gentleman's as your voluntary churches do. Our government, alcessant, never-tiring, and yet-except through the though it has carried on unjust wars enough, never Mr. Pillsbury is now in Scotland, and he has placed in born upon our soil, because they have a shade of darker our (Scottish Press) hands a letter which he has just color on their skin. We do not give up our prisons to received from Mr. S. May, Jr., whom he describes as 'a confine men whose only crime is that they love liberty. cial and moral worth.' From this letter we have been goal of humanity, but the direct wrong committed requested by Mr. Pillsbury to publish Mr. May's de- under the sanction of England's time-honored name, fence of the practice to which allusion has been made, cannot compare with slaveholding, as practised in the and, without reference to its propriety or impropriety, model (?) Republic. And if Mr. Pillsbury, while visits lawfulness or unlawfulness, we can have no hesita- iting us, were not to speak of the evils he sees here, betion in complying with the request of this distinguished cause his mind is absorbed by the one great evil which transcends all others, I, for one, cannot see that he is Before I leave the topic of the Manchester Confer- to blame. But let me say, that while Mr. Pillsbury nce, I want to say a few words on the Sunday question, was my guest, I heard him speak of things which the as introduced into that meeting--[the late anti-slavery English government had done in any thing but laudemeeting in Manchester.] I have seen no account of tory terms; and if opportunity offers, when his health as said upon it, except in Mr. Farmer's letters is strong enough to bear the fatigue, I do not think, to The Linguator. With all deference to our most from what I have seen of him, that he is the man worthy and faithful friend, George Thompson, I think shrink from telling truth, because it is unpalatable. I he made a very lame defence for us with regard to a may say this, that at the Manchester Conference, when ractice for which, instead of ever apologising, we con- to stand by Joseph Barker was not the best course to sider we have a special justification. When I read Mr. obtain popularity amongst our folks here, Mr. Pillsbury Farmer's letter, it appeared to me that one of the grand- very unequivocally expressed his opinion of the course

improved, of defending the essential Christianity of the Let me say one word, too, about our anti-slavery anti-slavery movement, that could be desired. The ex- friends here, and their relation to English wrongs. Of ception taken to our use of that day, in the presence, course, we, being brought up under monarchical rule, too, of that large and intelligent audience, seemed ab- do not look upon that form of government as many of solutely to demand a reply; and the tone of apology in you Republicans do. We have seen, in our past histowhich G. T. spoke, appeared to me rather to admit the ry, that many advantages arise from our constitution, davery cause lacks any element of suitableness for the and general patronage, all of which we shall obtain, red time that ever the common Father of all we do not he situte to say, that we are satisfied with our men made and gave to his children, I am wholly at a government and are loyal to our Queen. Some of the loss to know what it is. If it be not a far better use prominent anti-slavery men belong to our aristocracy. and his sufferings and wrongs, and our duties in rela- expressed; but it can never be said of men like Lord tion to him, than it is to spend it as the day is usually Shaftesbury, Lord Brougham, and others I can name, spent by the ministers and congregations of our land- that they have been indifferent to the improvement of sinety-nine hundreths of whom are pro-slavery, either our fellow-countrymen. There is hardly a practical by open justification, by direct participancy and com- philanthropic movement with which the name of Ashplicity, or by silent consent—then let it be shown, by ley has not been associated, nor an enlightened moveour friends or our enemies, wherein the latter use is to be ment for education which has not been supported by preferred to the former. We maintain that the former Lord Brougham. Descending to those who hold a lowappropriation of the day is unspeakably higher, more er rank, look through the list of English abolitionists ligious, and more in accordance with the mind of They are ever to be found among the active workers in Christ, and with his own example. And would our reforms at home. Indeed, let me ask, is it not natural doctrines they inculcate upon us? Or would they have humanity when they hear its cry for help coming its hours, and the glorious opportunities they afford, when lifted up in England. Since I have been settled of disseminating light and truth, of inculcating lessons in Bridgewater, I have had occasion now and then to of humanity, and of fidelity to conscience and God's call upon friends on anti-slavery business. When I hours only for time-serving or devil-serving? We say would be likely to help, and I always picked out these cially commissioned him to proclaim; and not merely appointed: these were the persons willing to help the perative duty to use the hours of that day (set apart rule, that one of the best means of aiding the anti-sla

movements at home, becau ion is the great lever by which we can ica, and because we know, likewise, that opinion of a noble and enlightened greater power than that of a benighted We wish to make our people solo know that sobriety gives strength to our wish to educate our people, because knowledge er: we wish to make our nation truly a Chr ple, because Christian love will overcon he end, even the hardness of a slave-day And if we thus are working hard, at the conthat the world deems valuable for reform as because our principles are not bounded by limits of our own little island, but because we our country is the world, and our cou mankind.' No true abolitionist is a friend of a sion, and although we may differ in opinion as the of government and theological doctr abolitionist need fear that in England the opportunity American slavery are the defenders of -

Excuse my writing rather warmly on this milm was grieved that a man like Mr. Pillsbu doubted by his friends in America. He has don something better at their hands. There is no a the combat with which bears with so much all and, if we may judge from past events, so much ger, as the advocacy of emancipation does in the States; and if a man has been found true, as Pan has been, in danger, you need not fear but that be equally faithful in less trying circuit correspondent may be perfectly sure, that Mr. No. has the entire respect and confidence of the An abolitionists .- M.] Many on this side of the is who have not been tried as he has, think of his that noble band, the American abolitionists, with erence and love. We cannot avoid being pained a doubt is thrown upon their honesty and pal this be my excuse for this long and perha-

I have read a rather remarkable letter in the York Times of the 15th inst., from the Hen. Hen. Wise. It does seem strange to Englishmen, to a man of standing absolutely defending slavery vine institution. We can hardly fancy it. I depeople who think that the South enemies of slavery, and would gladly get ride they could ; they cannot believe that we about are just when we say that what is wanted in the is not the power, but the will to emancipate. I like that of Mr. Wise, confirming our state very useful. We are grateful, therefore, to paper the Times that give us such proofs. The leaders Times against Mr. Wise is, I suppose, a great a upon what could have found admittance in an in ant New York journal a short time ago : and to feeble and unsatisfactory is the tone which is all The editor thinks there may be reasons why some of men should pass through a state of bondage der what reasons could be adduced for such a ment. Would the all-wise Creator have given free will, if there were any reason why it show better for him not to make use of it? But when about such a self-evident proposition? Freedom be better for man than slavery; and no one can, rate, be a rightful judge whether servitude wat heneficial to his brother. Let every one judge! self; and if he thinks a few years' slavery was him good, perhaps the editor of the New York le Times could find some philanthropic planter Carolina, or elsewhere, who will confer the benefits him. I should like to know what good weeken from it : perhaps we might have stronger and-inarticles from the editor's pen, if he had gove the a course of plantation service.

Next week, we shall have collected all on h contributions. I do not know what their relationships but I can say that all will be sent with a heart will, and an earnest desire that there were send. May God's blessing go with them, and them to help you to continue your useful is as it supports the Standard in its improved for paper was always valuable, but now it has, humble opinion, increased its power of us Ever, in the cause of Humanity,

Most faithfully your

Rev. S. MAY, Jr.

# PETITION TO THE LEGISLATURE

The following is the Petition to the next Le of this State, praying for the removal of Edward ley Loring from the office of Judge of Preinte filk County. Copies of it have been exten lited in the State, but it is probable this will a eye of many readers who have seen it is no other Can there be any hesitation or doubt as to fl sonableness of the request, that so weak and up judge may be dismissed from the service and of of the State? Will any man, or woman, whose thies were stirred, and whose indignation wa by the infamous act of sending Anthony Ba slavery on the second of June last, and by the which was then brought upon the whole Con and its capital, refuse to sign this petition, in circulating it through their neighbor there be at least one hundred thousand pet the coming Legislature for the removal of Le To the Honorable Senate and House of Repl of the Commonwealth of Massach

Whereas, Edward Greeley Loring. Probate in and for the County of Suffolk d an inhabitant of this Com into Slavery : we do pray your Honorabi take proper steps for the removal of the ing from his office of Judge of Probate, a duty bound will ever pray.

Legal Voters.

TO CORRESPONDENTS. J. R. N., Belfast, h Parcel of books here awaits an opportunity you. Your communication was duly received, o ing three dollars instead of fice, as you supposed

P. Davis, E. Bethel, VI. Communication in rece ved, and awaits Mr. Garcison's return free T. Bicknell, Kingston, Mass. The eliter will

swer your inquiry on his return. H. O. S. Your communication shall appear

The English papers record the death of nnian, under a fit of apoplexy, at his seat in ptonshire. There is no cotemporary Judge, says the North Brilish Daily Mail, whose the bench are more deeply engraven on the heart. Our readers will probably remember praise which this eminent man gave to Mrs. ' Uncle Tom's Cabin,' in a notice of the work wh extensively copied in the American papers.

We learn that Rev. J. G. FORMAN, past econd Congregational Church at South Besto accepted a call to become the paster of the chi Sandwich, and was asstalled on Wednesday la Sandwich Advocate says :- 'Mr. Forman is a and persuasive preacher, an ardent and devoted of freedom, and is deeply imbued with the true ida Christian duty,—that it is better to suffer than 10 &

The tenth number of the Nebraska Palladi published at Belleview City, has reached us. unces that satisfactory arrangements have been a by the Indian agent, for the immediate settlement Nebraska. Liquor to be excluded from the Territor

OCTOBE ANTI-SLAVERY M AND

The recent gatherin rized by earnest wo ors to the famed city of ceedings have been all TOE has not presented.
With reference, how
called-for allusions to to
to remark, that Mr. G nize in his creed any of in the rescue of Jerry, included; and as the during the fugitive al. who proclaimed their vurged by Mr. Gabriso valor to the slave's re asistent, and if they not to enslave, but to tions of duty, and not

Some speakers, in of Syracuse for rescui REMOND replied, as re Frederick Douglass m made Jerry free, while did he not state to the of Burns and Sims, arrested, and a ban-House and set Shadra and acquitted. If that Syracuse is all he must dissent. F. was carried off, wor thousand muskets we were ready. The insioner Lorin but for that, Burns, rated. The Govern dition of Burns. If stances, would have to know it. He w maintained that inje Hon. LEONARD G

> connected with the noble men here, the that, Syracuse has grateful memories. minions of the law to organize their me declare that Syracu here only by suffera him back without p I would advise you city, but to make it your borders. Not the least int meeting of the Am incidental one of introduced by the upon WM. WELLS some items in his ex

known that, in add

GREEN, FREDERICE

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REMOND, and WM. perfluous to add, t by an eloquence. often heard upon a W. W. BROWN S inated in slave S 'When going out mained some fiftee attend the World' delegate, and fo there. I waited dially treated by never spoken to n to me and said, (Laughter.) I to you not introduce I did not feel at whom I knew not was an American duced a second me to his lady, w

not deter him fro out from under against color is condition, not co stance the condit BERIAH GREE what in Europe index of slavery murderous prei considered attrac Jupiter and the ity of the divine

Mr. REMOND

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Mr. Greeen's re understood, Mr women at servi badge of their dressed except Mrs. attached noticed and der classes among t reached in the tue world were dignities as t and elsewhere here they were pivot on which This expression a badge, signif of prejudice ;

> of prejudice. Mr. Dougla judice seemed in class, even t certainly w it to the fact ! lower than the non, the repl entertaining

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statement the Syracuse and tween white there were no with two fr well-dressed the direction

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ISLATURE. al of Edward of Prebate for extensively c t in no other ubt as to the weak and unjust vice and confident nan, whose sym thony Burns in

and by the shar

ole Commonwei etition, or to ighborhood? and petitioner val of Loring. of Representati usetts: ring. Judge realth to orable Bodies of the said Lo obate, and as Von- Voters.

Belfast, Irelan received, contau supposed. eturn from O e editor will as all appear ne

e death of Lo is seat in North Judge, at less hose decisions of on the populariember the wart work which was N. paster of the

th Boston, has f the church it sday last. The an is a pleasant devoted friend the true idea of er than to do a

have been made e settlement of

ka Palladium,

ANTI-SLAVERY MEETINGS AT SYRACUSE AND ROCHESTER.

scent gathering of men and women at the ng of the American Auti-Slavery Sond the Jerry Rescue Celebration, each so charearnest words and deeds, added fresh hone famed city of Syracuse. As the general prowhere been already published, I only propose few features which, as yet, THE LIBERA-

ons to non-resistance, it will suffice now that Mr. Gannison himself does not recogcreed any objection to such force as resulted esse of Jerry, the breaking of fetters and doors al as the friends in Boston well remember. figitive slave excitement, even those men Mr. Garrison to be faithful in applying that the slave's redemption. He would have men and if they believe in the sword, wield it. daye, but to make free. To their own convic daty, and not to his, would be hold them ac-

Some speakers, in the plentitude of their laudation ricuse for rescuing Jerry, instituted comparisons on that city and Boston. To this, CHARLES LENOX consurentied, as reported in the Standard :- When & Douglass made the boast that Syracuse had Jerry free, while Boston had let Burns go, why a not state to the audience that, prior to the trial and Sims, a fugitive named Shadrach was d, and a band of men went into that Court and set Shadrach free ? The resouers were tried somitted. If the impression was going about acuse is all right on the anti-slavery question, at disent. Five hours before Anthony Burns acticl of, word came from Worcester, that if a carnel bas were necessary to rescue Burns, they The impression had been scattered that more Loring would set that man free; and that, Barns, he believed, would have been libe-The Government sent troops to enforce the renof Borns. If Syracuseuns, under such circum-, would have achieved a rescue, he would like It lie would do justice to Syracuse, but Los LENAED GIBES, one of Jerry's counsel, re-

led that his acquaintance with the citizens of Symamataced under the singular circumstance men here, then ; I met noble women here. Since Syracuse has been associated in my mind with memories. I was enabled to hold back the the law till the friends of freedom had time ranize their movement. Yet, with all this, I must e that Syracuse is not a free city. Loguen abides only by sufferance. His master has a right to take ok without papers, as was attempted in Illinois. would advise you not to boast that Syracuse is a fre but to make it one. Let the fugitive have rest in

Not the least interesting theme of discussion at the ring of the American Anti-Slavery Society, was the tal one of prejudice against color. This was lased by the Chairman (Mr. GARRISON) calling WM. WELLS BROWN to favor the meeting with items in his experience while abroad. When it is en that, in addition to those already named, BERIAH GIVEN FREDERICK DOUGLASS, GERRIT SMITH, C. L. RESEARCH, and WM. C. BLOSS participated, it will be sueloquence, wit, and power of argument, not on beard upon a public platform. W. W. Brown said that prejudice against color orig-

el in slave States, because slavery exists there. When going out to England in the steamer,' said he. 'I was looked down upon. I went to Ireland, and reattend the World's Peace Convention, to which I was a delegate, and found many of my fellow-passengers I waited upon Victor Hugo, and was very cordially treated by him. One of those men, who had never spoken to me, and never meant to do so, came up to me and said, "How do you do, Mr. Brown? ughter.) I told him he had the advantage of me He told me he was a fellow-passager, and added, "Will you not introduce me to Victor Hugo ? ' I replied that did not feel at liberty to introduce to Hugo persons whom I knew nothing about. At the soirée, I was introduced to the Minister, and when he was told that I was an American fugitive slave, he asked to be introduced a second time, which was done. He conducted me to his lady, with whom I conversed above an hour. thers looked darkly at me, but it di not deter him from treating me courteously. . . Get out from under the stars and stripes, and prejudice against color is not known. It is prejudice against condition, not color; only the color is a mark to in

stance the condition." Berlan Green remarked that this colorphobia is what in Europe is called caste, and in the Bible respect of persons. The color is of no account. It is only the lex of slavery, and despised for that cause. It is a murderous prejudice every where. In some parts of the world, and at some ages of the world, this color was considered attractive. Homer affirms, in his Iliad, that Jupiter and the gods went down to accept the hospitality of the divine Ethiopians. Herodotus calls them the most beautiful of men.

Mr. REMOND asked Mr. Green if he meant to imply that the condition of the indigent white man of Evgand and the colored man in America was similar. On Mr. Greeen's replying that he did not so mean to be nderstood, Mr. Remond alluded to the fact that white women at service in England wore a peculiar cap as a budge of their condition, and that they were not adused except by their surnames, without a Miss or Mrs. attached, and other distinctions, which he had noticed and deplored. Other nations subjected certain classes among them to indignities; but the climax was eached in the United States. No people in any part of the world were victims to so complicated and withering indignities as the colored Americans; for in England and elsewhere, avenues for elevation were open, but re they were not. He intimated that color was the pivot on which the question turned in the United States. his expression was, of course, intended to convey the ame meaning as that of Mr. Brown, that color was a baige, signifying the condition, though not the cause of prejudice; but Frederick Douglass's Paper states that 'poor Remond foolishly affirmed his belief to be that it was the black man's color ' which was the cause

of prejudice. Mr. Dorglass added, that in this country, the prejudice seemed to get stronger as the people were lower in class, even to the Irishman just come over. The in use hatred of that people he could not account or, as it certainly was not the case in Ireland. He attributed it to the fact that they were anxious to find some one lower than themselves. Asking one of them the reason, the reply was, "No one respects them, nor do

The discussion was continued in an instructive an entertaining manner. Mr. RENOSO dissented from the Satement that prejudice against color did not exist in Syracuse and Rochester, and asked if colored men were Jet in the jury box-if business relations existed be tween white and colored men on terms of equalitythere were not yet exclusive colored schools in Roches ter, &c. 'I was walking to-day in Syracuse,' said he with two friends, a man and woman, and we met Well-dressed white man-schile creature. He turned is the direction of three white men, and said-"Can you stand that? That woman caree more for that damne sm. I stand in Syracuse, a place proverbial for it sati-slavery sentiment; and yet, walking on one Your sidewalks, trying to behave myself as well as any one, I was, in that creature's mind, but a "damned bigger," after all ! ?

The Syracuse Standard, in seeming imitation of some

disparaging remarks at the meeting, indulges in the sex, but only wish to develop them fully and harmonifollowing pro-slavery fling- Mr. Remond is somewhat foppish in his dress and manner, and, in our opinion that is the cause of many of the insults he receives. while Douglass, Loguen, and Samuel R. Ward pass through the streets without any particular notice; "—
adding, what was probably intended as a saving clause,
that 'a dandy white man would perhaps be the subject
of similar remarks.' Perhaps he would, and perhaps
together, and that if this principle is denied, all our inhe would not; but the certainty is, that a colored man receives the insult

tion. The feeling that will not acknowledge equal rights | sex, which includes all men and excludes all won of the colored man to his choice of dress, manners, so-ciety, or occupation, with that of a white man, is idea-tical with the animus that outrages the nominally free colored man at the North and englaves him at the South her children, and, finally, her own existence-und Liberty is something more than to stalk about and breathe fresh air—it is to be free; and those men, white or colored, who do not appreciate this truth, have yet to learn the alphabet of Human Brotherhood. This white properties the properties of unholy union of tongue and pen to ward off the rebuke ty; second, to use their utmost efforts to improve

sulting for foul weather.' On Sunday evening, while Mr. GARRISON and Mr. Brown held forth in Rev. Samuel J. May's church, a souri, expressing a cordial cooperation with the aims of Brown neid forth in nev. conduct of the large audience were listening to Mr. Remond in the the Convention. Congregational church. During his discourse, he substantiated his remark at a former meeting, that there of Misseuri, Susan B. Anthony, of Rochester, N. Y., stantiated his remark at a former meeting, the stantiated his remark at a former meeting his stantiated his remark at a former meeting, the stantiated his remark at a former meeting, the stantiated his remark at a former meeting his st selves in the dust at the bidding of Southern slaveholders. He preferred to be born to the estate of a slave, indeed, nothing like a full report of their remarks has than to be a white man, wealthy and intelligent, who, going south of Mason and Dixon's line, has no more whits than I have. I would rather be a slave born in voluntary servitude, than be compelled, as voluntary daves are, when a slaveholder comes in their neighborgood, to rush to do his bidding, and drag men into hopeless serfiom.' He dwelt in glowing language upon the genuine patriotism of colored Americans—upon their

the white man, without his incentives. The audience so far sympathised with some of his elquent outbursts, that, despite their church and Sabath-day associations, they involuntarily united in a completely to the public, and from every point of view, demonstration of applicate—which was, however, gentas has been stated, it seems very old that William Wells ly rebaked by the pastor.

Yielding to the solicitations of friends in Rochester, a meeting was appointed in Corinthian Hall, on Wednes-day evening, Oct. 4th, for W. W. Brown and C. L. Re-ment, and who, less than a year ago, were 'dumb dogs' MOND; but the evening turned out rather unfavorable on the whole subject of those outrages and abuses which for a full audience. The churches all had regular ser- they, for sooth, are selected to lay open to us! And as vice, the weather was very capricious, and, moreover, the public had been misled by one of the influential us of the great blessings of liberty and his love thereof. papers stating the meeting to be for political anti-slavery purposes. This not being corrected, according to

Rochester Democrat published the following sketch.

'Mr. Brown spoke for about an hour, dwelling particularly upon the effects of the institution of slavery upon free people of color in the Northern States, and contrasting the liberal sentiment which the colored man meets in Europe, with the pegiadices which degrade him he has so setulously cultivated. Mr. Brown said that while he was a resident of Buffalo, several years since, he and others applied to Mr. F. to act as counsel for an alleged fugitive. The service was performed, and the counsel fee refused—Mr. Fillmore alleging it to be his luty to help the poor fugitive. Still, he afterward signal to the poor fugitive. Still, he afterward signal to the poor fugitive.

'Mr. Remond spoke with more energy and not without vehemence, which gave greater effect to strong language. He designed to show that the evil of slavery was not confined to the States where it exists, nor to the immediate subjects of it; but that it had a reflex influence upon the free States and the people of the North. President Pierce himself is not a free man to-day—but subject to the trammels of slavery. He can do nothing except it be approved by his Southern masters, whose servant and bondsman he is. The circumstances of the rendition of Burns, at Boston, were detailed to prove that even in Massachusetts the will of the slave-owner was superior to the law, and humbled the officers of justice and the Executive.'

Sign.—In The Liberator of Oct. 6th, Francis Bar-

Rochester, Messrs. Brown and Remond mingled in those social anti-slavery circles from whence are continuous and social anti-slavery circles from whence are continuous to a communication of the public for Sept. 15th, says—'The Constitutional question has never, in my view, been an important one. tinually emanating influences which, with God's bles- The letter of the Constitution is, without doubt, antising, are undermining American slavery, to rear upon slavery. But it is of little or no consequence that it is

ADELPHIA.

[Abridged from the Philadelphia Ledger.]

WEDNESDAY, Oct. 18.

leaders of the Convention entered the Hall, and after a support time spent in the committee room, made their apthe Constitution is 'not anti-slavery, but pro-slavery; pearance on the platform.

commend it to public approval.

ed without bonnets. tion, in session at Cleveland, Ohio. She read the call land are to be bound, be anti-slavery or pro-slavery, is of the Convention, setting forth the objects of the movement to be for securing to woman equal rights with man in literary, ecientific, and artistic education, and also to share in the elective franchise, and to fill the offices and humbug, by the people, but government, strictly in the gift of the people.

tine L. Rose, of New York, was selected as President, natural, self-existent, supreme. The universe, spirituand proposed that the nomination should be adopted.

This prevailing, Mrs. Rose took the chair, and in an The existence of a God is an impossibility. To the imeloquent address returned thanks for the honor, and aginary 3od are ascribed various qualities or attributes epicted the wrongs of women, social and political.

The following list of officers was submitted by the

Now, that there is such a thing as government by depicted the wrongs of women, social and political.

President, and approved by the Convention :

suggestions in furtherance of the cause.

Stone gave a history of the progress of the cause, show- mately prevail. That there is a God, is proved from the idea was first mooted.

The resolutions are as follows:

THE LIBERATOR.

nely. Resolved. That in demanding the industrial rights of woman, we only claim that she should have a fair day's wages for a fair day's work, which is, however, impossi-ble, while she is restricted to a few ill-paid avocations

e would not; but the certainty is, that a colored man stitutions must fall with it.

Resolved, That our present democracy is an absurdate whether the first-named colored man is foppish, and see others not, is a question not material in this connective, since it deprives woman even of the political power which is allowed to her in Europe, and abolishes all other aristectacy only to establish a new aristectacy of the political power.

unholy union of tongue and pen to ward off the rebuke education: third, to open as rapidly as possible net legitimately due to Northern pro-slavery minions, channels for female industry.

akes good the simile of 'clouds joined together con- Mrs. Tracy Cutler, of Illinois, made an address upon the objects of the movement. A letter was read from a number of women of Mis-

In the subsequent discussions, Mrs. Frances D. Gage.

our space does not allow a more extended notice, and

PREJUDICE IN A STRANGE QUARTER.

MR. GARRISON: Did it never occur to you as singular, that in the exhibition of courage and energy, certainly equal with are not besotted with Hunkerism, that not a single colored orator has been engaged to speak? If the design 'tell their experience' of the 'sum of all villanies.' Why, there are some men at the tail of the list, who are ise, doubtless lessened the number of hearers. The self-acquired learning? In an undertaking for the spe-

sense in Europe, with the pagializes which degrade him neets in Europe, with the pagializes which degrade him in this country. He spoke very well, and elicited the factor of the audience, while he amused them with several of the audience, while he amused them with several rell-told ancedotes of his own experience. One relating dignation, and noble spirit of men who have been under the yoke of bondage, and periled life and limb to escape the free States, while it might tend to injure him in from the overseer's lash and the bloodhound's fangs? as so sedulously cultivated. Mr. Brown said that che was a resident of Buffalo, several years since, different multitude, but the other would take the hear

y to deep the poor lightly. Still, he after ward sign.

Hr. REMOND spoke with more energy and not withsion, in making up their list, certainly look like truck-

SIR,-In THE LIBERATOR of Oct. 6th, FRANCIS BAR-In addition to the public meetings at Syracuse and ar, in referring to a communication of mine in the Boston, Oct. 24, 1854.

W. C. N.

Boston, Oct. 24, 1854.

W. C. N. important question that can possibly be raised, at the WOMAN'S RIGHTS CONVENTION IN PHIL- present time, by the people of America; for 'This Constitution and the laws of the United States, which shall be made in pursuance thereof, &c., shall be the supreme law of the land; and the judges in every State The annual National Convention for the advancement shall be bound thereby.' Further, 'The Senators and of Women's Rights assembled to-day at Sansom Street Representatives before mentioned, and the members of Hall, in the city of Philadelphia.

About half-past 10 o'clock, Miss Lucy Stone and the leaders of the Convention entered the Hall, and after a several States, shall be bound, by oath or affirmation, the several States, shall be bound, by oath or affirmation, the several States while Several States, shall be bound, by oath or affirmation, the several States while Several States, shall be bound, by oath or affirmation, the several States while Several States and states and of the several States. Miss Stone being in Bloomer costume, was the observ- which fact I hold myself in readiness to show, on any ed of all observers; and from the neatness of her attire, and the grace with which it was worn, did much to sander Spooner, with his thirteen chapters on 'The Un-She, as well as the officers of the Convention, appearstanding; and the idea, that it is of little or no cons The convention was called to order by Paulina W. quence whether the supreme law of a land, by which Davis, of Rhode Island, the President of the last Conven- all the legislative, executive and judicial officers of that

speaking, is another affair. . . There is no God. Gov She announced that at an informal meeting, Ernes- ernment is the authority or operation of law. Law is

President, and approved by the Convention:

Lucretia Mott, Philadelphia; Frances D. Gage, Missouri; T. W. Higginson, Mass.; Martha C. Wright, N. of America, form a confederacy, agreeing that the Y.; Thomas Garrett, Delaware; Hannah W. T. Cut-ler, Illinois, and Robert Purvis, Penn., Vice-Presidents. preme law of the land; and that that system of sover-Secretaries-Joseph A. Dugdale, Abby Kimber, and eignty has continued its operations of making laws and Hannah M. Darlington.

Business and finance committees were also appointed, that no such government is right, is proved from the and they retired to consult upon their duties. Miss fact, that the idea of popular sovereignty, as supreme Lucy Stone is the chairwoman of the business commit- law, is diametrically opposite to self-evident truth, consequently, in direct opposition to the government of During the absence of the committee, a letter was God. The government of God is based on certain great read from Mrs. Olive Starr Waitt, of Illinois, proposing and fundamental principles, with which the idea of aggestions in furtherance of the cause.

A series of resolutions was next proposed by Miss in the hands of the people, comes in direct contact; but Lucy Stone, which were received without dissent. Miss there is no doubt, in my mind, as to which shall ultiing a gratifying advancement in the short period since the fact, that the affairs of His government are under the special control and guidance of intellect, which fact may be abundantly demonstrated by an induction of The resolutions are as follows:

Resolved. That we congratulate the true friends of woman upon the rapid progress which her cause has made during the year past, in spite of the hostility of the bad and the prejudice of the good.

Resolved, That woman's aspiration is to be the only limit of woman's destiny.

Resolved, That so long as woman is debarred from an equal education, restricted in her employments, denied the right of independent property if married, and denied in all cases the right of controlling the legislation which she is neverthless bound to obey, so long must the woman's rights agitation be continued.

Resolved, That in perfect confidence that what we desire will one day be accomplished, we commit the cause of woman to God and to humanity.

Resolved, That in demanding the educational rights Resolved, That in demanding the educations of of woman, we do not deny the natural distinctions of of woman, we do not deny the natural distinctions of woman, we do not deny the natural distinctions of solves.

no true God exists, but only serves to show that those who ascribe such qualities or attributes to an imaginary God, are ignorant of the true God.

WM. S. FLANDERS. Coonville, Me., Oct. 12, 1854.

THE CAUSE IN NEW YORK. ORAMEL, Oct. 8, 1854.

FRIEND GARRISON . We have some friends of freedom in Alleghany Co. N. Y., who take higher and nobler ground than ' Freedom national, Slavery sectional.' Even in this region so remote from the great thoroughfares and travelling lecturers, we cast our eves occasionally toward that law which is higher than all earthly constitutions and man made statutes. A few rays of light, drawn from the doctrine of Universal Brotherhood, have fallen upon our hearts, and warmed into life those holy emotions of sympathy for suffering humanity, regardless of sex,

The fortifications of Anana have been burned by the Russians, and its garrison is marching to the scene of past by friend STEBBINS, whose labors have not been ost, and we are favored with the presence of J. H. CONFLICT BETWEEN TWO SQUATTER SOVER-PHILLEO, who lives among us, and is an efficient champion in the cause of universal liberty. His bold, stirprior in the cause of universal interty. His bold, stir-ring language, and logical powers, appeal to the un-derstanding and heart of this people. The fallow ground has been thoroughly broken up by his labors in Rushford, the place of his residence. We have been lately visited by Miss Sallie Holley, who had the Intely visited by Miss Sallie Holler, who had the privilege of lecturing to a crowded house on a Sunday afternoon and evening, in the Universalist church at Rushford—the other churches not being satisfied that it was proper to lift a human being out of the pit of the worst slavery that ever saw the sun, on the Sabbath day; above all, to have a woman attempt it, and that the thought better of it, and allowed the tent to be responded with a revolver, requesting the cumpt of fire the month of the responded with a revolver, requesting the cumpt of fire the month of the fire that the tent to be responded with a revolver, requesting the cumpt of fire the month of the fire the same than the fire that the tent is the results as the feature of the Emigration Company, were out of town, and then began to operate. A woman was discovered placing the tent in a wagon, while two or three men were backing her with rifles. A Yankee mane of the Emigration Company, were out of town, and then began to operate. A woman was discovered placing the tent in a wagon, while two or three men were backing her with rifles. A Yankee maned Bond is the properties of the fire that the tent in the sum of the more than the fire that the fi woman a Garrisonian abolitionist! But the lectures were interesting, and the influence of them, coming from a heart that feels the woes of others as Miss Holley does will not seen be lest. Again, I heart have the following correspondence took place: does, will not soon be lost. Again I heard her in this region, two miles from the place where I write this letter, and I was still more interested as I saw the power of the noble truths she uttered fall upon a congregation whose ears, and eyes, and souls, are wholly influenced by lifeless forms and unmeaning ceremonies. Miss Holley and Miss Putnam are travelling in this region, with the hope of creating a stronger sentiment against slavery and oppression of every kind. May success attend them, as I trust it does ! We should not feel oppressed if some of those lecturers who pass us on their way to Ohio, would stop and lecture to us. Rushford

on the New York and Erie Railroad. E. B. PRATT. Vones &c

SOUTHERN CHIVALRY. A correspondent of the Boston Transcript, writin from Jerusalem, (a place of the same name ' where our

is a small village, fifteen miles north of Cuba, a village

Lord was crucified,') in Virginia, says-I have heard an anecdote here of one of your Boston I have heard an anecdote here of one of your Boston men, which is too good to be kept from your readers. Theodore D. Parker, Esq., a merchant in your city, happened a few weeks since to be a guest for one night at Mr. Knapp's hotel. After tea, as he was enjoying the coolness of the evening breeze on the piazza, he noticed a gentleman in the office who was examining the coolness of the week and when afterwards walked up and down the piazza, scanning him (Mr. P.) very closely. Some ten or fifteen minutes passed in this way, when the stranger broke the silence by addressing him:

'Is your name Parker, Sir?'

Theodore Parker?'

Do you come from Boston, Sir ?"

A SCENE IN CHICAGO.

Gen. Cass spoke at Chicago on the 20th. He was listened to, it is said, with the most perfect respect and attention. Frederick Douglass was present and was loudly called for, but very properly declined speaking, and left the hall. The effect of the call upon him is thus described by the Chicago Tribune:

The N. Y. Herald closes an article on the Ap- marked with Franklin's name. proaching Crisis in American Politics, owing to the impending struggle between the non-slaveholding and the slaveholding powers, in the following words :-

into geographical divisions must be alarming to every friend of the union of the States, and particularly to those who regard the words of Washington's Farewell Address, warning his countrymen against political distinctions and organizations founded on or bounded by

Negro Insolence Punished—A Promising Southern Youth. We are informed that a negro man, the property of Mr. William Mays of this city, was killed last Thursday by a youth, the son of Mr. William Payne, of Campbell county. The following are the circumstances, as we have received them: Two sons of Mr. Payne were shooting pigeons on the plantation of Mr. Mays, about twenty miles from this place, and went to the tobacchouse, where the overseer and hands were housing tobacco; one of the boys had a string of pigeons and the other had none. On reaching the house, the negro who was killed asked the boy who had no pigeons where his were. He replied he had killed none, but could kill him, (the negro,) and raised his gun and fired. The load took effect in the head, and caused death in a few hours. The negro was a valuable one. Mr. Mays had refused \$1200 for him.—Lynchburg Virginian, 16th. NEGRO INSOLENCE PUNISHED-A PROMISING SOUTHERN

The Richmond Examiner says of Mr. Henry A. Wise's late letter on slavery, that 'it is able, occasionally eloquent, and is written with the head-long abandon, the elashing energy, the cool indifference to style and taste characteristic of its author. As a newspaper article, with no name at the bottom, it would have been "great." But it has no pretensionate be regarded as the production of the staid citizen or the serene statesman."

COMMON SENSE. The Kanzas City Enterprize, pub. lished in Jackson County, Missouri, talks in quite a reasonable manner about the Yankee abolitionists. It

. We are not an abolitionist, we have no sympath We are not an abolitionist, we have no sympathy with them; upon the contrary, we would much prefer that they would not come into our midst. But if they desire so to do, who has the authority to question their right, or the power to prevent them? An argument in favor of such a principle could come from no source but that of arrogance and ignorance. In this country, the public domain is the property of every man, and of all men, and no one has the authority to dispute this common right of property. If he has, and he thinks so, let him try that right and power, and make the most of it.

SLAVERY IN KANZAS. Mr. Lecompte, of Maryland, SLAVERY IN KANZAS. AIR. Lecompte, of MAYMANA, the Chief Justice of Kanzas, takes several old family slaves out with him. This is an excellent guaranty to the South for his orthodoxy on the slavery question, and must be very comforting to those who have been told that the courts would decide that question seconding to the established principles of law. FOREIGN NEWS.

The Africa arrived in New York on Friday evening last, bringing dates from Liverpool to Oct. 7th, and from Paris and London to Oct. 6th. The rumor of the fall of Sebastopol is not confirmed ; but the place was closely invested, and every preparation made for

vigorous prosecution of the siege.

An official Extra Gazette published the following from Lord Straiford de Redeliffe to Lord Clarendon: CONSTANTINOPLE, Sept. 30, }

The allied armies established their basis of operations at Balaklava on the morning of the 28th, and were preparing to march without delay upon Sebastopol.

The Agamemnon and other vessels of war were in port at Balaklava, where there are facilities for disembarking

the battering trains. •
It is stated that Prince Menschikoff is in the field with

EIGNTIES. A correspondent of the Atlas, writing from

KANZAS TERRITORY, Oct. 6th, 1854. 'Dr. Robinson,-Yourself and friends are hereby notified that you will have one half hour to move the normed that you will have one half hour to move the tent which you have on my undisputed claim, and from this date desist from surveying on said claim. If th tent is not moved within one half hour, we shall take th

trouble to move the same.

(Signed) JOHN BALDWIN and friends. The following was immediately sent to the camp of

'To John Baldwin and friends,-If you molest out property, you do it at your peril.
C. Roginson and friends.

Thirty Yankees then posted themselves in a proper position, and awaited the beginning of operations, when the Missourians went off, threatening that in one week they would bring 50,000 men with them, and remove the tent. The correspondent says the Yankees are wil-ling to abide by the decisions of a jury under the laws, but the design is to drive them from the territory. He concludes by saying, 'our boys are well-baked, and will count one each in a crowd.'

DASTARDLY OUTRAGE IN ELLSWORTH, ME. On Saturday evening, the 14th inst., Rev. John Bapst, a Catholic priest, was mobbed in the town of Ellsworth, Me., and subjected to the most brutal indignities. The Bangor Mercury gives the following particulars:

Mr. Bapet was stopping at the house of Mr. Aent, a short distance out of the village, and between 11 and 12 o'clock on Saturday night, a mob of about one hundred men approached the house and broke in. Mr. Bapet field to the cellar, where he was found by the ruffians and dragged forth into the pelting storm. He was then and dragged forth into the pelting storm. He was then robbed of his watch and wallet. When this was being done, he cried out that they were robbing him. Several replied, 'No, we will not rob you. We are Americans,

\*Yes, Sir.'

'Yes, Sir.'

'Yes, Sir.'

'Yes, Sir.'

'Yes, Sir.'

'Then, Sir.'

(with a look as if the identity of the infall dividual were fairly established.) 'I suppose you are the man who goes about in New England, vilifying the institutions of the South!'

'O no, no!' answered the astonished Mr. Parker, before whose eyes a bag of feathers and a kettle of tar danced a momentary pas de deux; 'I am Theodore D. Parker—I am a merchant in Boston—I am not the minister whom you speak of.'

While the tarring and feathering was going on, he

While the tarring and feathering was going on, he Parker—I am a merchant in Boston—I am not the minister whom you speak of.

Al: that alters the case, then, responded the chivalric Virginian, in a milder tone; but, allow me to give you one piece of advice, and that is, that if you are going to travel round in these diggins, you had better in future, when you sign your name, be particular and make that D. d—d plain!

While the tarring and feathering was going on, ne was mocked and reviled with horrid blasphemies and indecencies. He was asked why he came over to this country? To preach the Catholic doctrine, he replied. We are Protestants, the ruffians said, and will teach you better than that. One, mocking him, said, soornfulure, when you sign your name, be particular and make that D. d—d plain! Yes the country? To preach the Catholic doctrine, he replied. We are Protestants, the ruffians said, and will teach you better than that. One, mocking him, said, soornfulure, when you sign your name, be particular and make that D. d—d plain! Yes the country? To preach the Catholic doctrine, he replied. We are Protestants, the ruffians said, and will teach you better than that. One, mocking him, said, soornfulure, when you sign your name, be particular and make that D. d—d plain! Yes the country? To preach the Catholic doctrine, he replied. We are Protestants, the ruffians said, and will teach you better than that. One, mocking him, said, soornfulure, when you sign your name, be particular and make the protestants of the catholic data that the country? To preach the Catholic data the country? To preach the Catholic data that the country? To preach

and left the hall. The effect of the call upon him is thus described by the Chicago Tribune:

'The effect was as exciting as if a bomb-shell had been thrown into the room. Colonel Soowhook rushed upon the stand and brandished his fist at the crowd, while Col. Hamilton declared, in the most emphatic manner, that if Douglass came to the stand, he would have him sent to the watch-house. Such an uproar as followed we have seldom witnessed. It seemed as if pandemonium had broken loose, and the threats of the Nebraskaties but made the matter worse.

'The meeting was finally declared adjourned, and the gas was shut off and the hall rendered as dark as Erebus. A number of drunken Irishmen took advantage of this and rushed into the middle of the room, cursing the 'nager' who was to insult gentlemen, and commenced throwing the chairs in every direction, to the great danger of the limbs and lives of those who had not excaped. One fellow, more desperately drunk than the others, tried to break a chandelier with a chair, but in the effort lost his balance, and tumbed to the floor. Matches were soon lighted in various parts of the room, so that the crowd could escape, and thus ended the demonstration.'

The Metalliant promise the Catholic congregation. The immediate cause of the outrage upon Mr. Bapst. The immediate cause of the outrage upon Mr. Bapst continued to the catholic congregation. The immediate cause of the outrage upon Mr. Bapst continued to the hald been connected with a controversy respecting the right of the authorities to notice the reading of a book in school on the parts of the sathorities to notice the reading of a book in school on the parts of the sathorities to notice the reading of a book in school on the parts of the sathorities to notice the reading of a book in school on the parts of the sathorities to notice the reading of a book in school on the parts of the sathorities to notice the reading of a book in school on the hald-been connected with a controversy respecting the right of the authorities to facture, and several spoons and forks, one of which was

proaching Crisis in American Politics, owing to the impending struggle between the non-slaveholding and the alaveholding powers, in the following words:

The tendency of our politics to resolve themselves into geographical divisions must be alarming to every tended for the slave trade. The District Attorney and

# Dotices of Meetings. &c.

LECTURES ON SLAVERY.

This course of Lectures will be delivered in the TRI MONT TEMPLE, at 74 o'clock, on THURSDAY EVE-NINGS, in the order indicated in the following list :-

Nov. 23. Hon. Charles Sumner, Rev. John Pierpont, Poem. Dec. 7. Hon. SALMON P. CHASE, of Ohio. Dec. 14. Hon. Anson Burlingame. Dec. 21. WENDELL PHILLIPS, Esq.

Dec. 28. CASSIUS M. CLAY, Esq., of Ky. Jan. 4. Hon. Horace Greeley. Jan. 11. Rev. HENRY WARD BEECHER. Jan. 18. Hon, JOHN P. HALE. Jan. 25. RALPH WALDO EMERSON, Eeq.

Feb. 8. Hon. NATHANIEL P. BANKS, Jr. Feb. 15. Hon. LEWIS D. CAMPBELL, of Ohio. Feb. 22. Hop. SAMUEL HOUSTON, of Texas. Mar. 1. Hon. DAVID WILMOT, of Pa. Mar. 8. Hon. CHARLES W. UPHAM.

Organist-Mr. JOHN H. WILLCOX. All the lecturers having engaged themselves to the Committee, there is the utmost confidence that there will be no failure.

Tickets, at \$3.00 each, admitting a lady and gentle-man, can be obtained at Ticknor & Co.'s, 135, and Jewett & Co.'s, 117, Washington street. No single tickets will be sold.

SAMUEL G HOWE. Oct. 20 tf Chairman Lecture Committee. WILLIAM W. BROWN, an Agent of the Ame ican Anti-Slavery Society, will attend meetings as fol-

Sunday, October 29.
Tuesday, "31.
Wednesday, Nov. 1.
Thursday, "2.
Sunday, "5.
Tuesday, "7.
Wednesday "8. Pawtucket, R. I. Valley Falls, Mapleville, Pascoag, Woonsocket, Cumberland Hill, Pawtucket, Seekonk, Providence, See Thursday,

MEETINGS IN MICHIGAN

The Michigan Anti-Slavery Society have determined to hold a series of large Conventions, as follows:— At Angola, Steuben County, Indiana, Oct. 28 and 29.
Battle Creek, Michigan, Nov. 4 and 5.
Hastings, Barry Co., "7 and 8.
Albion, Calhoun "11 and 12.
Saline, Washtenaw "18 and 19. Farmington, Oakland ... 2
Meetings to commence at 10 o'clock, A. M.

Rev. A. T. Foss of New Hampshire, and CHARLES and JOSEPHINE GRIFFING of Ohio, will be in attendance at these Conventions, and will be aided by CHARLES C. BURLEIGH of Connecticut, at the Battle Creek and Al-

bion Conventions. bion Conventions.

Friends in the vicinity of these places will please extend this notice. They can, at the Conventions, make arrangements with the speakers for other meetings in their immediate neighborhoods.

C. C. BURLEIGH will hold meetings at Cornell's School, November Bellevue, "... Olivet, "... Marshall, "... Marengo, Hickory Grove, " 10 & 11

By direction of the Executive Committee of the Michigan Anti-Slavery Society, JACOB WALTON, Cor. Sec.

To aid in supplying free Spiritual Manifestations in this city, will be held in Chapman Hall, (Chapman Place, in School st.,) on Monday Evening, Oct. 30, at 6 o'clock, and on one or two succeeding days and evening.

nings.

There will be for sale the usual variety of articles and refreshments, and manifestations may be witnessed, if conditions permit. About 200 Spirit Drawings, of unsurpassed elegance, will be exhibited by Mrs. James Bradley, of New York, for which 25 cents extra will be charged.

Contributions of articles, and especially of refresh-

ments, are respectfully solicited, to be sent to No. 6 Chesnut street, care of Mrs. Luther Parks, and to the Hall, on the day of the opening. Admittance, 25 cts. ELIZA J. KENNY. Pres. S. B. BUTLER, Sec'y.

All communications for the subscriber should e addressed to him at No. 21 Cornhill, Boston. SAMUEL MAY, JR., General Agent Massachusetts A. S. Society.

WILLIAM WELLS BROWN'S post office address, ntil further notice, will be 21 Cornhill, Boston.

TO ANTI-SLAVERY BUSINESS MEN. A Colored young man desires a situation as Book-keeper.

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Oct. 14. Apply to Oct. 14.

SITUATION WANTED, for writing or collecting, by a young man of fine attainments, who comes well recommended.

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News—Domestic, Foreign, and Personal—giving a

News-Domestic, Foreign, and Personalcomplete summary of passing events, and reording whatever promises progress in Practical Sciencs and Industrial Organizations, and in all other departments

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TRATED one of the very best newspapers in the world. Terms, \$2 a year, in advance. Please address, post-POWLERS & WELLS No. 308 BROADWAY, NEW YORK,

Or, 142 WASHINGTON STREET, BOSTON. October 20.

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ILAS the pleasure of inviting the attention of Invalids, and all sick of 'dosing,' to his New and Successful Method of Healing by NUTRITION, without the use of drugs! The desire for Opium, Tobacco, and Intoxication destroyed; and every Form of Disease, especially of the Stomach, Liver, Heart, Lungs, Bewels, 'Impurities of the Blood,' and 'Nervous complaints,' radically CURED, without a particle of medicine!

Mr. Sunderland's REMEDIES for Weak Eyes, Dim, Misty, Cloudy or Short Sigh!; Floating Specks before the eyes; Strabisms, Ulceration of the Eyes or Eyelids; Films on the Transparent Cornea; Amaurosis; Opthalmy; Cataract; Obstructions of the Tear Passages, &c., are perfectly safe, and are applicable in all diseases of the Eyes, and of whatever kind, and from whatsoever cause. They have restored multitudes, (some from total blindness,) after other means had failed; also cured persons born blind; cured blindness of fifty years; and in one case, where the patient was 108 years old! These Remedies sent by mail. The poor treated at Mr. Sunderland's Office, 28 Eliot street, without charge. The Pumphlets of Information, as to this Process, post-free, for one dime, pre-paid. Address, The Nutratrive Cure, Boston, Mass. October 20.

KNOW THYSELF.

KNOW THYSELF.

SELF-KNOWLEDGE is of more importance than any other, because it is the index to the vast volume of wisdom and knowledge which exists in other minds, and in the external world around us. You can minds, and in the external world around us. You can obtain this knowledge of your character and capabilities through the science of Psychometry. Having located myself for the present in Boston, I am prepared to give psychometrical readings at my room at the FOUNTAIN HOUSE, Harrison Avenue, Boston, by the autograph enclosed in an envelope. Terms, \$1,00. Address R. P. WILSON, Boston, Mass.

N. B. Persons desiring their ideal of the conjugal relation, in mental and spiritual adaptations, will please make it known.

October 6.

4t

MR. T. E. SULIOT. A DISTINGUISHED teacher of long experience in Europe and America, will open private classes in Salem, Columbiana County, Ohio, for instruction in the various branches of the Mathematics, and in the Latin, Greek and French Languages. These classes will afford rare advantages to these who wish to prosecute these branches of study.

Letters of inquiry may be addressed to the editor of the Anti-Slavery Bugle, Salem, Columbiana County, Ohio. The classes will be opened the first week in November next.

vember next. Salem, (Ohio,) Oct. 5, 1854.

PORTRAIT OF MR. GARRISON. THOSE who would scoure early and good impressions should engage them without delay. A few proof copies remain, at \$1 25 each. The others are offered

Persons at a distance can have them safely enveloped Persons at a distinct an investment sately diveloped and mailed for eight cents, if pre-paid.

Frames can be furnished to order, including oval and square. Gilt and dark wood at prices varying from \$1 25 to \$5 00, and upwards.

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Hats, Caps, Furs, Trunks, Valises, Carpet

Bags, and Umbrellas. A GREAT VARIETY OF PANCY ARTICLES, Gold & Silver Watches & Jewelry.

#### For the Liberator. THE INDIAN'S APPEAL.

From Kansas and Nebraska.\*

BY ISAAC H. JULIAN. Brothers, have ye forgot the hour, when, a worn and

When, like the unshed forest-leaves, waving from sh We were spread a vast and mighty host, each hill and

valley o'er? Mind ye not, as, through our favor, ye grew arrogat

and strong, Ye repaid our love and mercy with crucky and wrong Till we learned to curse your advent on our free and

happy shore, And to realize as demons whom we angels deemed

Know ye not how soon your craving eyes ye set upo our land-

By the Great Spirit given us-to wrest it from How, with fraud or force, from our own homes ye 'gar

to drive us back. Despite immortal Philip, heroic Pontiac-

Despite godlike Tecumseh, the noblest of his race,

Whose comprehensive mind did all our interests en

Then, ere ye curse us for the deeds of many a bloody Bethink ye from how many homes ye've driven u

away !-From thy pleasant vales, Connecticut, the bowers of

Champlain, From the long line of St. Lawrence, stretching to th

From Wyoming's sweet valley, on Susquehanna's side;

From lordly old Potomac, and many a kindred tide;-From glorious Kentucky, our paradise of old;

From the Wabash and Sciota, prized above all Chris tian gold; From Kaskaskia, Rock River, and all the prairies

grand, And the broad lakes which enamel, like gems, our glo rious land :-

From Savannah, Alabama, and Florida's fair plains, From all the South's most fertile and flowery domains Know ye not this virgin empire was every foot ou

And that your wrong to us is one ye never can atone?

Know ve not, that ever, as we 'gan to learn the arts of peace,
Your foul encroachments on us still forbade them

Our tree of budding hope ye ne'er would suffer to take

But oft and harsh transplantings destroyed its flow Know ye not, we still have leaned on you, as wise, and

good, and strong, But have ever found our trust repaid with treacher

and wrong? That ye have but followed after us to cheat us of ou

pay, And with your fire-water to steal our wits away

And ever as ye drove us from our best and dear

homes, Our hunting-grounds and corn-fields, and brave for

That with false hearts and lying lips, and consei forsworn.

Ye pledged us that we never more should from or

Oft and often did we hearken to this deceptive strain, Still believing, and still trusting, though still deceive

again, Till once more ye said, ' Poor creatures, ye must give

us further room, And beyond the Mississippi must seek another home.

. Ye are our brethren, truly, and we really wish yo

But 't will never do that such as you should in

We want your lands; we'll buy them-ourselves will

borders dwell;

You're poor, and weak, and ignorant, and this is our advice-

'That you at once should pull up stakes, and at our bidding go-Accept the offer willingly-we can enforce, you know; Go, and enjoy the glories of that distant western shore

And we pledge our honor and our oaths, we'll ne'er molest you more.' In vain we wept, in vain we prayed-our destiny was

Might conquered Right, and we withdrew to our allotted field-

A vast and howling wilderness; no tongue our woes can As for such a sad retreat, we bade our pleasant home

farewell ! Here gathered we our broken bands, once mighty and

Now scattered like the huffalo before our arrows fleet. Remnants of the mighty tribes who once held all the

land their own,

And chiefs whose names struck terror wherever they were known.

And here we've lived, and toiled, and loved, for many a weary year, Till returning Peace and Happiness dry Recollection'

tear; Once more our fields and flocks and herds abundant

round us lie. While the town, the school-house, and the church, rise 'neath our peaceful sky.

Ye have sent your teachers to us, to bid our conflicts

To train us in fair Wisdom's ways of pleasantness and To teach and preach unto us the holy Word of God,

A Savior of all human kind, and his atoning blood. But a cloud, a cloud is gathering, o'er our horizon

bright-It chills our breasts with horror, it bodes Destruction

night!

These poor red men had already begun to cultivate land, and were advancing in civilization and Christianity, when, in defiance of a hundred treaties, they were savagely torn up by the roots, and transplanted to their present location, and in the removal, one third of their whole number perished. Every guaranty that could bind a moral agent was given them that they should remain unmolested in their present residence forever. They are now rapidly improving their condition. They have schools admirably conducted, churches of Christ, under the care of almost every Protestant denomination; they are introducing manufactures; and, in fact, will lose nothing by comparison with the whites in their vicinity. Shall these Christian men and women be again driven away? Shall the most solemn treaties ever ratified by the Senate of the United States be again violated? Shall an act of cruelty unparalleled in the history of civilized man be perpetrated, because the victims are weak and their skins are red? Has no man any rights unless his skin is white, or has a just God given peru, ission to white men to defraud and enslave and murder their fellow-men with impunity? "—Dr.

WAXLAND.

The foregoing is fully confirmed by Senator Ho on, in his speech, Feb. 14, 1854, in the course of wh he mays: 'The present policy of keeping up armed posts, &c., costs more than would, in a few years Christianize and civilize every Indian east of the

sfore sharp and agonizing than death's most vengeful

Must we wander forth, accurst again? Ah, whither shall we flee?

For all our other lands No other refuge have we beneath the boundless sky .-And if ye seize it, nought on earth is left us but-to

Oh, brothers, give us but again your reconciled looks, est, purest religion, humanity the divinest worship. books;

But ask the little remnant left-we beg it at your hand !

Tempt not the judgments of our Lord-take not the brand of Cain-

brethren slain!

But if no pity, no remorse, your iron hearts can feel. appeal,-If ye say the once proud Indian shall foully perish

Then the Christ ye crucify afresh be judge 'tween you and us Centreville, Indiana

### THE LIBERATOR. THE TRUE MISSION AND OBJECTS OF

THE CHRISTIAN CHURCH. Extracts from a discourse by Rev. James Richardson Jr., Minister of the First Congregational Society in

'The one great object of the thought, the labor and the whole life of Jesus, was the welfare and happiness of those about him. His purpose was not merely to save the souls of men-to do something that would ally performing a good act. They mistake the desire make them happy in another world; but he lived and for the doing; and so it comes to pass, that the more labored for their present salvation-their freedom from physical as well as mental and moral evil.

'I had long ago become disgusted with the doctrin of future damnation; I am almost equally disgusted with the doctrine of future salvation. I say this delibcrately and advisedly, with a full sense of the force and meaning of my words. Of what use is all your preaching of future salvation to men perishing now from the evils of poverty, disease and oppression? Of what advantage is all your concern for souls, while such evils as these are destroying the bodies of men? How absurd, how cruel, even, to talk to the serf and the bond- which deeply sympathises with those sufferers, and a man, ground down into the dust by the weight of pres. Committee has been appointed to procure and forward ent oppression, of freedom and happiness in a far-off to you aid for them. This effort has, unfortunately future world !- to give Bibles to starving men, and dis- not been attended with success, which the Convention tribute tracts among the destitute, the diseased, and feared might be the case, having from experience learnthe suffering! This was not the teaching nor the practice of Christ. He was never guilty of absurdities and the most urgent wants of those political exiles (some inconsistencies like these. We never hear him inquiring whom are highly educated) who daily reach this contitheir souls. Indeed, he seemed to have none of that by the Americans, that those who know a trade are concern for souls we hear so much about from many often at a loss how to turn it to account. Moreover, quarters in modern days. Jesus doubtless saw and felt is proper to inform you, that powerful organizations of their race see and feel, that poverty, ignorance and op- under the name of 'Know Nothings,' for the express pression, and the vice, misery and disease flowing theremove these present ills, instead of wasting his breath created, and that one of the chief complaints of the prating about the future salvation of their souls. And revolutionists of 1776 was, that the British Governhad come into the world, and men had loved darkness rather than light, because their deeds were evil; the darkness of ignorance, the depths of poverty, the ent. In The New York Herald of this day is to be

larly piety and devotion; it is not some theological that numbers return in the same vessel which brought vation of the race in a future world, merely. But the above paper to the disappointment of the immigrant at mission of the Christian Church is humanity, philan- the condition of labor here-at the dearness of the nethropy, the advancement, in every way, of human interests, the progress and improvement of man in every respect—the welfare and glory of the race. Whatever Know-Nothing excitement. To you, who have not a to human improvement and human happiness, is espe- appear strange; therefore we, tian mission—the mission of the Christian Church. I before you the naked truth, that it may be understood have spoken to you at times before, my friends, of the by such as contemplate coming here. word "Gospel." I have defined its meaning as good It is a question much debated, whether persons in news-glad tidings-good tidings of great joy to all migrating from Europe 'to better their condition' mapeople. I have said that thought and education were terially, really do a wise thing; for though some may evangelical, or belonging to the Gospel; that the prin- succeed very well, others, on the contrary, lose the litciples of freedom and equality are exangelical, being the they bring with them. Respecting political per glad tidings to man every where. All such interests sons, however, there can be no question but that those are Christian interests, and it is the mission of the who desire to be useful to the European movement, Christian Church to promote them in every way; for would do more service by remaining as near as possible they contribute to human progress and human happi- to the future scene of action-unless their presence pitals for the sick and disabled, are Christian institu- The farmer can in the West procure land cheap-but tions. So are schools, academies and lycenms, for they he must clear it and sustain himself and family for at minister to human improvement, to the elevation of the least a year before he can reap the fruits of his labor does not labor for these interests. He may believe in there be no market within a reasonable distance of his all the doctrines ever invented; so did the ancient ene- farm; and if there be no easy means of transport for his mies of Jesus believe in all the traditions of the elders, surplus produce to the place of sale, he will find it an He may be never so constant in his devotions, and make embarrassing matter to provide himself with the necess

the old pharisees. penances, in long prayers, in keeping of sabbaths; we and, indeed, many who have been brought up to sedeninculcate any doctrinal belief, nor do we know that he roads and canals, which humble and laborious occupa had any theological system whatever. Christianity, tion is sometimes difficult to procure, and in most parts and the mission of the Christian Church, have been par- of America exposes the laborer to fever and other disrowed down by mistaken souls to a mean and meagre eases. piety-to a wretched and barren formalism, as different It is a delusion to suppose that every American c and opposite to the religion of Jesus as night is to day. earn a comfortable livelihood-since the fact is, that It is Paganism, Judaism, what you will, but not Chris- there are more hands ready to perform the work, than tianity. Judaism and Paganism insist upon the forms there is work to be performed; consequently, it very and rites of an outward worship, sink man in God, frequently occurs, that the native mechanic, althoug make God all, man nothing. Religion with them con- he has here connections in his trade, is yet unable t sists in bowing down before the Almighty and terrible find any occupation : how much more difficult, then, Jehovah; and Paganism still predominates in the so- must be the situation of the friendless political exile, to called Christian Church. Man is of little value ; every whom the very language is unknown? As an instan thing is to be done for God-for his worship, for his a number of political exiles (all brought up to trades) glory. The advancement and happiness of man is of having been recently transported to this country by the little importance, compared with the outward worship Pope, found themselves in a most critical position and glory of God. Christianity, on the other hand, consequently, this Convention passed resolutions, calling exalts man as the child, the friend of God, and makes public notice to their case, which appeal was widely his welfare, progress and happiness, the highest, truest, circulated by the press in the report of the proceedings noblest worship. If you would render the most grate- while in the columns of nearly every paper of this city, ful service to your Father in heaven, do all that in you an editorial in their behalf appeared; notwithstanding lies to bless his frail though beloved child.

in their religion, the less they have of human tender- ually procured some work are indebted for this good ness and human sympathy; the less they care for the fortune to the exertions of their fellow-refugees, then great interests of humanity and mercy; the less they selves struggling hard for a piece of bread, and being are willing to do for their neighbors, their brethren and ill able to spare the time requisite to seek occupation for their race. The Christian, on the contrary, the true, others. living Christian, thinks and labors for the benefit of You will probably inquire what can be the cause those around him, for the cause of freedom, equality such apathy, such want of feeling for others? You and education ; for man, the child of God. Whenever will, perhaps, be disposed to blame the Americans. O you see a man professing to live wholly for the glory of examining facts, however, you will see that circus cold, unsocial, caring but little for the present happi- in the course of time may, and probably will, alter. ness of those around him ; taking little interest in the The first European settlers on this continent, havin institutions of education, of benevolence and philan thropy, then you see an old Jew, an old Pagan. In all all their energies to sustain their existence, and the ages of the Christian church, men have been persecut-ed, imprisoned, and put to death, for the professed followed crowds of immigrants, seeking to improve their

th. brothers! why this strangeness? Oh, why these the religion of Jesus, but have nothing of His spirit, worship God and hate their brother, vilify and anathe-matize their fellow-man, for the avowed purpose of glorifying Jehovah. Point me to the man, on the contri ry, who is earnest in every cause that has the welfar of mankind for its object, who is the advocate of free dom, education, science and art, the friend of the poor. the sick and the suffering, striving to educate the learned, relieve the destitute, to raise and encourage the fallen, the outcast and the abandoned, and vo point me to a Christian indeed. To a follower of H who went about doing good, benevolence is the high-We only wish to learn your arts-to read your printed have but little faith in the religion, or the man, that neglects the present welfare of those about him, in pretended anxiety for their happiness in a far-off foture ; who does nothing to relieve the wants of the body in his fancied concern for the interests of the soul. . . We charge you, in God's holy name, wrong not again I would give more for one noble act of mercy and charity to the oppressed, the suffering and destitute than for all the efforts that were ever made for the salvation of the souls of men from some fancied future misery. There is something actual, palpable, real, in a case of present distress from poverty, disease and op-Lest ye hear his dreadful questioning for your red pression; and to relieve such is a deed of true humani ty. Give me bread to save me from starvation ; inform my mind; give me freedom, health, happiness, that I crave now, and you will do more than aught beside to Dead to justice, truth and honor, as to pity's soft make me safe and happy in all coming time, and throughout eternity.

'Let the Christian, then, let the Church, follow in t steps of Jesus, and make his mission theirs: live as he did, not for the glory of God, but for the welfare of his children. Let the Church purge out its Paganism, banish its Judaism, and become truly Christian; worship God, the heavenly Father, not by the rites and ceremonies of a dead formalism, but by the true service of love to man. You call yourself a Christian. Then let me see that you are so, by doing something Christlike-by following in the steps of your Master. You pray, you say; that is well. So did the pharisees in their synagogues and at the corners of the streets. Prayer is a good thing; and yet one act of mercy, one self-denying deed of charity, is of more value than all the prayers ever offered-even the sincerest: for the truest and best prayer is but a desire to do good, and doing is better than desiring. But some there are who seem to think that when they are praying, they are rethey pray, the less they do. The more they worship God, the less they truly serve him.' .

#### CIRCULAR OF THE CONVENTION OF LIBERALS IN AMERICA. To the Citizens Victor Hugo, Barbier, Tekeli, Pia

ciani, Switoslawski, members of the Committee

aid of the Political Refugees in England. CITIZENS: Your appeal in behalf of the Political Re fugees in England has been laid before this Convention anxiously of these about him in regard to the state of nent, ignorant of the language, and so little cared for most keenly, what all true philanthropists and lovers of Native Americans are forming all over the country, from, were damnable and destructible to man, both soul enjoys, regardless of the fact, that it is by immigration and body; and it was his endeavor, therefore, to re- that the power and prosperity of this country have been if he spoke of any damnation, it was this, that light ment had trammelled immigration, for the purpose of gloomy despondency of oppression—a present and actual, not a future, imaginary damnation.

\* \* returning to Europe, in which it appears that many
'The mission of the Church of Christ is not particuvessels in this port have their passenger lists full, and ctrine or religious speculation; neither is it the sal- them out; which reflux is chiefly attributed by the ontributes to the elevation of man, whatever conduces practical knowledge of this country, these words may cially a Christian object, and forms a part of the Chris. lantic, feel it to be our duty as briefly as possible to lay

ness. Asylums for the deaf, the blind, the insane, hos- here be for some special object connected therewith. race. No man has a right to the name of Christ who and he must, moreover, take into consideration, that if long prayers in churches and conference rooms; so did saries of clothing, &c. It must also be borne in mind by men who expect to find a means of living, that those . There is nothing essentially Christian in fasts and who have devoted their time chiefly to mental culture never hear of Jesus doing these things. Neither did he tary trades, are physically incapable of working on

all which publicity, not one American offer of employ 'The nearer men approach to Judaism and Paganism ment was sent to these poor men; and those who even

stances, chiefly, have brought about the results, which

had to struggle against want, were obliged to der glory of God, by those who are Christian in name. And lot in a material point of view, nearly all of whom ha so it is even down to the present day. Men who profess suffered privations in the old country, and of whom few

had enjoyed the advantages of fine intellectual culture; The seeds of the evil are most frequently sown in their onsequently, they gave themselves up exclusively to infancy, and nourished afterwards by the incentives to the accumulation of that material wealth, the absence vice which society permits. Murder is the last step in the downward path. We think it necessary to bring their children following and even surpassing the example of their parents. Hence arose a scramble for age is more especially a time of investigation. The money, exceeding even that already existing in the present appears a time of movement, in accordance corrupt countries whence these immigrants had come, with actual benefit. Other countries, not claiming reand the selfish principle of 'erery one for himself' was sown broadcast over that virgin soil, where true broth-rehood and philanthropy alone should ever have been rulers is to restrain and prevent crime; to reform the permitted to take root.

foreigner to obtain sympathy here, even though he may have rendered essential service to humanity, is the should underlie all the actions of men and be the mainprevalent ignorance of the people upon all matters not spring of government, we feel impressed with the imimmediately connected with their particular trade.

This is accidental, and will therefore, under favorable ties which ever rest with those in authority. Or chiefly from the love of gain already mentioned, whereby the youth, that they may make money early, (even the sons of rich men, who could afford the very best ed-which he resides than an intelligent and virtuous one; to some business so soon as the first rudiments of Amer- the latter working by example and precept for the ican education have been learned-reading, writing, world as for himself. Thus, if you desire the best in summing, and a little American history and geography. terests of this Republic, we entreat your earnest con considerable facilities for its attainment within the reach death penalty, and substituting therefor something more of the youth) is much neglected-the sphere of knowl- in accordance with present enlightenment and absolute edge is restricted, and the great interests and duties of justice. this country, as regards the rest of the world, are little understood or cared for. These evils are, however, slowly diminishing, and it is hoped that in time they may be fully rectified.

Another circumstance which contributes to benumb that sympathy which it is natural for all men to feel for those who suffer persecution for their efforts in favor of humanity, can be found in the preponderating influence of the clergy in the United States—for the clergy, be they Papist, Puritan, or of any other sect, are essentially conservative, and therefore are averse to all who ally conservative, and therefore are averse to all who ppose authority of ANY description. A few honorable ty, the number of slaves being small; but in respect the slave population of the Dutch West India poses oppose authority of ANY description. A few honorable is slowly increasing. Another obstacle which the Liberals have to encoun-

ter in the United States is the influence of slavery-to which idel the office-seekers of both the old Democratic and Whig parties bend the knee-as do likewise the thereby augmented. No sane Liberal can hope to re-ceive any sympathy from, nor can make any compact

al insurance company, each one paying a pre-each negro he may own, for the purpose
fund. That the company, through their ceive any sympathy from, nor can make any compact with, slavery. The very nature of slavery must be antagonistic to liberty, as darkness to light; it must hate, fear, calumniate, deceive and persecute every aspiration to freedom and independence. The influence of slavery pervades every portion of this country—even slavery pervades every portion of this country-even those parts where it is nominally excluded. Were it not for slavery, this country would be the most progressive and the most powerful the world has ever seen. Alone, it could dictate to all the kingdoms of the world leagued together. The free States, by themselves, if unhampered by the slave States, could, by pronouncing 'Freedom to all,' dispel the gloom which overshadows Europe, and give freedom to the oppressed peoples. But so long as freedom attempts to effect an unnatural alliance with slavery, sympathy for the persecuted liberal refugees cannot be expected—though, were there some revolutionary movement actually command to the savere into the false hearts had those parts where it is nominally excluded. Were it were there some revolutionary movement actually com-menced, and were it sufficiently strong to give hopes of menced, and were it sufficiently strong to give hopes of men and free labor.—Ex. paper. its ultimate success, then it is possible that the more enlightened and generous portion of the public might

country is now commencing. The slumbering elements of discord have been brought into active opposition to each other through the measure known as the Nebraska bill, for the extension of slavery over those territories whence it was prohibited by previous legislation—which whence it was prohibited by previous legislation—which and institutions."—Boston Journal. very party, miscalled Young America, headed by Senator Stephen A. Douglas, proposed in Congress, and the corrupt pro-slavery members of the other sections accepted and enacted as a law, in defiance of the urgent and vehement remonstrances of the mass of the people of the free States, whose indignation appears now to be excited by this act.

The Two Douglasses.—Frederick Douglass: has been invited to stump the State of Illinois against Stephen A. Douglass. The Hoosiers will now have the Nebraska Bill in black and white. In another view, we may say that both the Douglasses.—If rederick Douglasses.—If re

If the PREE principle in America be truly roused by Thus the Hoosiers may prove, beyond all contradiction the Nebraska bill, then perhaps we may from this quarter of the globe receive some sympathy; from the Sladicho' Stephen than Frederick may seem to be whiter, Such conclusion would be but a pure non sequitur. We can expect lovers of liberty, make with the opposite principle here an alliance, any more than we could with the pro-slavery Czar.

H. FORBES, Cor. Secretary. New York, Oct. 9, 1854.

LIBERAL SOCIETIES REPRESENTED IN THIS CONVENTION I. Social Reform

II. Democratic Union .- (Adopted Citizens.)

III. Free Democratic League .- (Americans oppose to the extension of Slavery.)

IV. Freie Gemeinde .- (German.)

V. Turnerbund .- (German, Gymnastic, &c.) VI. Cuban Democrats.

VII. Polish Democrats. VIII. Universal Democratic Republicanism and Propagandist.)

IX. French section of Universal Republicanism, La Montagne.)

X. Italian section of Universal Republicanisa XI. Arbeiterbund .- (German workmen.) XII. Ouvrier Circle .- (American workmen.)

Most of these societies have extensive ramifications some have several hundred corresponding branches sections in various parts of the United States. H. FORBES, Cor. Sec.

# CAPITAL PUNISHMENT.

The following excellent memorial was adopted by the Pennsylvania Yearly Meeting of Progressive Friends, held at Old Kennett, Chester County, 5th mo., 1854.

To the Senate and House of Representatives of the State of Pennsylvania:

We consider it again necessary, at this, our sec gathering, to address you on the subject of Capital Punishment, at present continued by this and other States of the Union. In looking at the subject from every point of view, we are astonished to observe that a government, in many respects deservedly standing ed to perceive, not only the absolute inutility of taking away human life, but the certain evil tendency of judicial murders in a civilized community. The record of those scenes which are occurring wherever an execution takes place, clearly point to the fact, that society is far from being benefitted thereby. .. morbid excitement in the public mind is not favorable to the practice of honesty and justice, and certainly no benefits can accrue to the sufferer undergoing the penalty. Holding that human life is most sacred to human beings, we are unable to conceive how its destruction by an individual can be remedied, or even atoned for, by the repetition of the same outrage on the part of the government. We are not aware that the command, ' Thou shall not kill,' is any less binding upon those who sit in the judge's sea than upon others, inasmuch as they are understood to be the servants of the people, who are unable to commiany duties or privileges to their officers, which they themselves do not possess. If no individual has the right to take away the life of his fellow, it would seen to follow that no combination of individuals can obtain or confer that right. An appeal to criminal records will further show, that crime is lessened by the diffu sion of education, and in exact proportion to the increase of the one is the decrease the other. Men de

not become murderers in a day, \*\* k, month or year.

criminal, rather than to punish him. In this path, Another cause which augments the difficulty for a experience has testified that it is safe to walk. And incircumstances, be gradually removed, since it flows principles of political economy, we appeal to you in acation for the'r children,) are generally apprenticed the first seeking gratification at the expense of others, high degree of education (though there are sideration of the propriety of abolishing entirely the Signed, on behalf of the meeting.

Dutch Slavery. - Discussions have take

sions, the question is less easy of solution, the pr

Slaveholders' League .- The frequency of the great body of the clergy, from motives of conservatism

the merchants, from the hope of Southern customent a large number of the Democracy, from the widelycirculated delusion that the strength of the country is

A New Paper .- The Herald of Freedom

contribute material aid, totally unconnected with the U. S. Government, from which, so long as it is under the slavery influence, no good can come.

The struggle between Liberty and Slavery in this country is now commencing. The slumbering elements of discord have been brought into active opposition to Constitute, laws and institution and the Marsas Herald.—The hrst number of the Kansas Herald, as weekly newspaper published in Leavenworth, and the second newspaper which has commenced its career in Kansas, has reached our hand. It is dated Sept. 15th, and is a handsome, well printed sheet. The Herald, as weekly newspaper published in Leavenworth, and the second newspaper which has commenced its career in Kansas, has reached our hand. It is dated Sept. 15th, and is a handsome, well printed sheet. The Herald, as weekly newspaper published in Leavenworth, and the second newspaper which has commenced its career in Kansas Herald.—The hrst number of the Kansas Herald.—The herald, as weekly newspaper published in Leavenworth, and the second newspaper which has commenced its career in Kansas Herald.—The hrst number of the Kansas Herald.—The hrst number of the Kansas Herald, as weekly newspaper published in Leavenworth, and the second newspaper which has commenced its career in Kansas, has reached our hand. It is dated Sept. 15th, and is a handsome, well printed sheet. The Herald, as weekly newspaper which has commenced its career in Kansas Herald.—The hrst number of the Kansas Herald, as weekly newspaper which has commenced its career in Kansas, has reached our hand. It is dated Sept. 15th, and is a handsome, had not have been career in Kansas Herald, as weekly newspaper which has commenced its career in Kansas He

The Two Douglasses .- Frederick Douglass

Worcester Transcript

of the Gospel Banner recently laughed at the editor of the Gardiner Transcript for classing two lady taxpayers among the 'solid men' of Gardiner. The Transcript asks:—"When our brother preaches about the final salvation of all men, what is to be done with the women?

want no new tests introduced into the party.'

The Methodists on Slavery .- The Conference of the Methodist Church, in session week before last at Cincinnati, adopted resolutions recommending the re-peal of the Fugitive Slave Law, the reconstruent of the Missouri Compromise, and that present budding along Missouri Compromise, and 'that persons holding slaves for gain, or for their own convenience in any way, with the intention of perpetuating the bondage of the slave, should not be received into the Methodist Church, nor suffered to continue therein.'

Negro Stampede .- We learn from a private source that some half dozen negroes, belonging to Gen. Boggs, and others of Pendleton county, made tracks on Saturday night last, for a home north of Mason and

overnment, in many respects deservedly standing N. Y. Herald says the fast steamers, Gov. Dudley, most among the governments of the world, has fail-

(Ind.) Daily Tribune, of a recent date, says—' Some twenty-five negro slaves passed through our city or Saturday last, in charge of a slaveholder from the South en route for the territory of Kansas.' The difference between a Northerne

The Slave Hunters on the Track .- We re

JOSEPH A. DUGDALE, Clerks.

of compensation to the slave-owners having been admit ted, and there appearing to be no source whence the compensation fund is to be derived.

The Kansas Herald .- The first number

Men and the Rest of Mankind .- The edito

A very good anecdote is told of a re cent Democratic meeting in Michigan. One of the speakers was lauding the 'honesty and integrity' of one of the candidates. 'Hold on,' says another; 'we

Negroes, Mexicans and Americans Arrested. -The citizens of San Antonio, in the early part of the week, got wind of a plot to run off some negroes. A week, got wind of a plot to run off some negroes. Aparty collected on Sunday night—proceeded to the designated point, and succeeded in arresting four negroes, five Mexicans, and two Americans. They were making arrangements preparatory to leaving for Mexico. Once negroescaped. Another, in a similar attempt, had a horse shot under him. They are all confined in the jail. It is thought that the Mexicans and Americans will be tried and punished summarily. The particulars will be tried and punished summarily. The particulars of the affair have not transpired.—Austin (Texas) Times, 28d ult.

Dixon's line. It is greatly to be hoped that they will speedily be secured, as, apart from the loss sustained, success only leads to other abscondings. The fugitives stole horses to help them on the way.—Hardy (Va.) Whig, Oct. 6th. The Slave Trade .- A Havana letter in the

and seamen for slavers to be fitted out in New York and Philadelphia. Slaves for Kansas, Ho !- The New Albany

nd a Southerner is said to be that one blacks his own bots and the other boots his own blacks.

ceived information, this morning, from a gentleman i a neighboring town, that he had seen and converse with a sea-captain who had the necessary papers for the arrest of eight fugitive slaves—five of whom resided in New Bedford. The kidnapper remarked that h knew three of them personally, they having 'lighted his vessel over the bar, while at the South. If there be such fugitives in our city, we would advise them to be on their guard.—New Bedford Standard.

The Indiana Presbytery of the Cumber land Presbyterian Church, recently held at Washing ton, Daviess county, resolved that it is not expedient b discuss the question of American Slavery in the pulpit a was passed by a vote of 17 to 2.

A black military company, preceded by white band, paraded in New York city a few days

OCTOBER 27

HOPEDALE JUVENILE HOME SCHOOL HOPEDALE, (MILFORD,) MASS.

DESIGNED FOR BOYS AND GIRLS, FROM FIVE TO SETTLE TO SETT Projected and to be conducted by Mr. M. L. and M. S. L. Bloom, and sanctioned by the Trustee,
Directory, and Board of Education of
the Hopedale Community.

PROSPECTUS.

It is the desire of the subscribers to estable Vernle Model Home School, in which, we powers of the mind are being developed and only and nothing is left undone to preserve the besecure the symmetrical growth of the body, measures will be taken to train the whole nature child; and, especially, to root out the seeds of ness, and cause to grow and flourish the affect ture—embracing the crowning faculties of the which will tend to make him amiable, kind a to his fellow-creatures, and grateful and on the seeds of the seeds TT is the desire of the subscribers to establish al knowledge, time, experience, faith, patience ance, and last, though not least, PATRONAGE ligion of Jesus in an the remains of the, and believe the time has come when such a school is demaind, they have thought proper to commence cere and will be for others to say whether or not it shall be us-

Here, surrounded by Nature, with a sufficient collect of houses and people to remove all lonelines; who of houses and people to remove all lonelines; who vulgar or profane language is heard, or alcoholic to gear a allowed, or the use of tobacco is combine and nothing to contaminate the mind or the everything to elevate and purify both, with any everything to elevate and purity both, with ampleted movel means for physical recreation, the child's basis may be secured, while his mind may be so directed, in his heart so moulded, that he will become fixed in put habits, and in the possession of a laralthy body, a waltoned mind, and a loving heart: when called on to abroad into the world, he will be prepared to detect the combat evil, and discern and desire to follow good at

As far as possible, every effort will be made to initial the child into the practical duties of life, and gradually familiarize him with the method of working to some ful purpose. Light work of various kinds, slapely Introduced the compensated, according to a sole graduated prices, in instructive books, and desirablent meeting to the boys; while the girls will be taught to sweep, and dishes, make beeds, wait at table, make bread, see, all take care of their own wardrobes. To each one will given an account book, on which will be credited his bor, which will be compensated, according to a sole graduated prices, in instructive books, and desirablent meeting a relicious. The object of this will be: 1. To teach the child

the houses in which we live, and all things r senses enjoy, are the result of Labor. 2. That, are cannot live without these things, it is the duty of the one to engage in some useful pursuit, and do him to of the world's work; and, thereby, be entitled to: necessaries and comforts which his nature may dens 3. That money is used to facilitate exchange, had an extrinsic value above its intrinsic worth 4. teach him practically how to keep accounts, and, at how what he learns in the school-room is made ble in all his labors. 6. To enable him, when he law school, at once to be of some use. 7. Early to inveshim with the fact, that the health of the body, mid affections, and soul, demands exercise; hence, with pleasurable. 8. That the normal action of our side nature will always produce health, goodness, ad action will, inevitably, result in disease and etil; and these, in misery. 9. That we are dependent on the content of the con to make others happy. 10. In order to rents for what they have done for us, we our gratitude by obeying and dearly loving then; this unto our Heavenly Fatner, as the Author of our cit. tence, and our eternal Benefactor, we should reade the

thanks, and supremely love him.

The subscribers do not pretend that their Shin shall be, at once, perfect; but relying, primarily, a God's blessing, and, secondarily, on their own eseries. and heeding the suggestions of all those who may he interested in Juvenile Education, they will seek strinually to improve it, and ever aspire to attain to po A limited number of pupils will be received a

and after the 16th of October; but the regular opening will not take place till the middle of April, 1855. The present Winter Term will continue two qua

(Unless specially arranged otherwise, payable is #

Instruction in the ordinary English Branches, (including Drawing and Vocal Music,) board, washing, mending, fuel, lights, text-books, stationery, Calisthenies or Gymnastic exercises, use of velocipedes, wagons, sleighs, bats, balls, hoops, etc., (per quarter of eler-

en weeks,)
Instruction on Piano Forte, with use of instrument, All Books for instruction in Instrumental Mu-

sic, EXTRA ent and Modern Languages, when desired, at reasonable prices. In order that as many children as possible my

have the advantage of attending this School, a detection of twenty per cent. will be made to all who see such circumstances as to need such a privilege. It is hoped that only those for whom this privilege is main. and who, by right, are entitled to this abatement, vil avail themselves of it. Articles necessary to be furnished by the Pupil, an

which, if not convenient to obtain, may be had at the School, at the retail price :-Hair brush and comb, tooth brush, and a small cake of Castile soap, four toilet towels, Webster's Miniature Dictionary, and a Pocket Bible.

All articles and wearing apparel to be plainly marked.

Parents will see that each child has a complete list of N. B. Hopedale is located in the town of Milfert, Worsester Co., about 200 miles from New Yor Boston, 24 from Providence, and may be reached be railway from any of these cities; in fact, it is estimated in the control of the control of

access from nearly all sections.

For further information, please address the sub-HOPEDALE, (Milford, Mass.,) Sept., 1854.

IMPROVED METHOD OF Champooing and Hair-Dyeing. 284, WASHINGTON STREET. MADAME CARTEAUX, having removed to 24, Washington Street, avails herself of this medium

M Washington Street, avails herself of this medium for tendering thanks to the Ladies of Boston and vini-ity for the liberal patronage awarded her, and wold respectfully assure them that, by unremitting ender-ors to please, she hopes for a continuance of their fi-Her arrangements for cutting and dressig Lakes and Children's Hair, for Dyeing and Champcoing. such as win the tribute of praise from all. She has a Hair Restorative which cannot be excelled, as it produces new hair where baldness had take place.

Her chemical researches have developed an inimi Her chemical researches have developed an abelief Hair Dye, warranted not to smut, (a desideratur looked for.) Her Ne Plus Ultra, for renovaing the complexion, removing freekles, &c., is fast commending itself to favor. For all her compounds and their application she warrants satisfaction, or demands no pay. Ladies can be waited on at their own residences, or at her room, which will be open from S. A. M., to f. P. M. She has numerous recommendation from the fashionable circles of Boston, Providence, and elsewhers which can be seen by those who desire.

#### which can be seen by those who desire. WORCESTER HYDROPATHIC INSTITUTION,

NO. 1 GLEN STREET. THIS Institution is under the medical direction of Dr. SETH ROOFES, and is well arranged for treatment, at all seasons. TERMS.—Usually from \$7 to \$9 per week. For trest

ment without board, \$8 to \$4 per week Office hours from 2 to 4, P. M. CAPE COD WATER-CURE.

AN Establishment of this character has commenced at Harwich, under the direction of GILBERY SHITS, Proprietor, W. Felch, Physician, and Miss Elles M. Address, Dr. W. FELCH, Harwich Port, Mass. J. B. YERRINTON & SON,

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